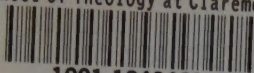


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THE GREAT DEBATE

A VERBATIM REPORT OF THE DISCUSSION AT THE
MEETING OF THE AMERICAN BOARD OF
COMMISSIONERS FOR FOREIGN
MISSIONS

*HELD AT DES MOINES, IOWA, THURSDAY,
OCTOBER 7, 1886*



BOSTON AND NEW YORK
HOUGHTON, MIFFLIN AND COMPANY
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1886

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Besides the stenographic report made by the Rev. M. C. AYRES, used in the following pages, the Publishers had the advantage of a careful collation with another stenographic report by the Rev. H. W. GLEASON, for the use of the Secretaries of the American Board, and kindly furnished by those gentlemen.

The Riverside Press, Cambridge:
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A VERBATIM REPORT OF THE DISCUSSION AT THE MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, HELD AT DES MOINES, IOWA, THURSDAY, OCTOBER 7, 1886.

THE Home Department report of the Prudential Committee presented Tuesday afternoon, October 5, 1886, closed with a reference to missionary qualifications and appointments. As this was referred to a special committee, and their report made the basis of debate, it is here given as introductory to the whole matter.

MISSIONARY QUALIFICATIONS AND APPOINTMENTS.

One of the important trusts placed by the Board in the hands of its Prudential Committee is the selection and appointment of its missionaries. The method in accordance with which this trust is fulfilled is presented in a printed manual for candidates, which, with slight modifications, has been in use for nearly fifty years. The preliminary correspondence is under the care of the Secretaries, particularly of the Secretary for the Home Department. The offer of service, which is to be "written and addressed to the Secretaries," it is expected, will "be drawn up with great frankness on the part of the candidate," who "may expect the Secretaries to use a corresponding frankness toward him." This includes such interviews and correspondence as may be deemed desirable, and includes also replies to questions upon the leading doctrines of the Scriptures, and upon "doubts," if such exist, "respecting any of the doctrines commonly held by the churches sustaining the missions under the care of the Board." Upon this matter, therefore, the Secretaries have no option, but are under obligation to the Board from which they receive their trust to do all in their power to secure full and satisfactory statements upon all important doctrinal views. This includes all inquiries, through correspondence and personal interview, which they may feel to be desirable, before presenting the offer of service and testimonials to the Prudential Committee. If a candidate express "doubts

respecting any of the doctrines commonly held by the churches sustaining the missions under the care of the Board," such expression of doubt leads to further correspondence or conference, in order to ascertain how much or how little is practically meant by the doubt, and also to give opportunity, if possible, to relieve the doubt and establish the inquirer in the truth.

When the result of such inquiry and conference is reported to the committee, the responsibility of the Secretaries ceases, as no one of the executive officers has, upon any question, a vote. Further correspondence or conference under the instruction of the committee may follow, for which, of course, the committee holds itself responsible, as it does for the final decision which is made, after careful deliberation, upon each case by itself. This final decision, however, for various reasons, is not infrequently delayed. Sometimes a more thorough medical examination seems to be required, sometimes further educational training, sometimes additional experience in evangelistic work at home, and sometimes a review of some important doctrinal truth. Or it may be that the general impression produced by the candidate as related to the particular field where he desires to labor, or to a particular department of service, leads the committee to delay appointment. In all such cases the ordinary vote of the committee has been that "it is inexpedient to make the appointment at present," or "voted to defer action." Many such cases along the history of many years are on record, showing that after an interval, sometimes of weeks, sometimes of months, occasionally of one or two years, a further report is presented, the difficulty which occasioned the delay is removed, and the candidate is appointed.

This method of procedure is in accordance with the principle commended to the Board thirty-seven years ago in the following emphatic words: "The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal as a missionary to the heathen. . . . The contributors to the funds for Foreign Missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over our country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice."

This general method, in accordance with this sound principle, — a method which with varied emphasis as to particular doctrines at particular times has been pursued during the entire history of the Board, and which has proved successful for the end proposed, — has been faithfully followed during the past year, this service being regarded by the executive officers and the Prudential Committee as one of their most serious, sometimes delicate and difficult, trusts.

THE DEBATE.

AT 10 A. M., Thursday, October 7, the Rev. S. C. Bartlett, President of Dartmouth College, chairman of the committee to which was referred the Report of the Prudential Committee upon the Home Department, submitted the following report: —

The report read by Secretary Alden upon the Home Department presents many points of hope and encouragement. Among these may be mentioned the following: the increased interest and contribution in the Middle District; the notable gain in the District of the Interior, both in the contribution of the children and the demand for literature pertaining to missions; the growing influence of the Woman's Boards, which during the past year furnished the munificent sum of \$148,000, considerably more than one-third of the entire amount of donations; the customary balance in the treasury; the number of missionary appointments, larger than during any of the previous four years, and considerably larger than the average of twenty years; the increased missionary zeal awakened in the colleges of the country, indicated in the remarkable convention held last August by Mr. Moody at Mount Hermon, where two hundred and sixty students gathered from about fifty colleges, and some ninety of them committed themselves to the missionary work. These and other facts indicate that the God of Missions has not forgotten this great enterprise, and they call for our grateful acknowledgments to the great Head of the Church. An important and prominent feature of the report is its distinct presentation of the respective functions and obligations of the officers of the Board, as handed down by the settled usage of the past, and defined by the constitution and action of the Board itself. It thus appears that in the selection of candidates, while the preliminary correspondence is conducted by the Home Secretary, and the most careful inquiry is made as to the fitness of the candidate for this specific work, the Secretaries have no vote upon his final acceptance, but the whole responsibility is assumed and borne by the Prudential Committee, who, in the faithful discharge of this duty, not unfrequently find it necessary, for various reasons,

to defer action. It also appears very distinctly and unmistakably, that in the exercise of this great care and caution, the officers have been acting under the express direction of the Board itself, as given in the year 1849, in the following language: "The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained by the funds committed to their disposal, as a missionary to the heathen. . . . The contributors of the funds for foreign missions demand more evidence of faithfulness in the preaching of the gospel than can possibly be in possession even of the permanent ecclesiastical bodies scattered over the country, and they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or in practice." In this emphatic statement, it will be observed, the Board, while claiming the right to decide upon the fitness of an individual to be a missionary to the heathen, disclaims the authority to decide upon his fitness to be a minister of the gospel. It has been suggested that the Prudential Committee might be relieved of the difficult and delicate duty of pronouncing upon the theological fitness of the candidates, by some carefully devised method of referring the question to a properly constituted vicinage council. The committee mention this as a suggestion, on which they are not called and do not deem themselves competent to decide. Without entering upon further consideration of any of the topics presented in the paper before us, we would recommend the adoption of the following resolutions:—

1. *Resolved*, That we recognize with profound gratitude the continued marks of favor with which our Lord and Master regards this great work of preaching the gospel to all nations.

2. *Resolved*, That the Board recognizes and approves the principle upon which the Prudential Committee has continued to act in regard to appointments for missionary service, in strictly conforming to the well understood and permanent basis of doctrinal faith upon which the missions of the Board have been steadily conducted, and to which, in the exercise of its sacred trust, the committee had no option but to conform.

S. C. BARTLETT,	}	<i>Committee.</i>
J. H. FAIRCHILD,		
W. H. DAVIS,		
C. F. GATES,		
G. H. WHITCOMB,		
W. E. HALE,		
J. G. VOSE (with qualified assent).		

October 6, 1886.

After the reading of this paper Dr. Bartlett made the following remarks:—

Mr. President: In presenting this report it is perhaps expected and necessary almost, as a matter of form, that the chairman should say a few words. But it seems to me that the report on the whole speaks with sufficient distinctness for itself.

For reasons which it is perfectly needless for me to indicate even, you have imposed upon your committee an exceedingly difficult and delicate duty, from which I think each member would gladly have shrunk, had it not been that we felt that when the church called upon us to stand up in our lot there we would stand for the Master, and according to our ability and the grace given to us stand fast. [Applause.] We have endeavored faithfully to do our duty. How successfully is for you to judge.

We have been in session during yesterday six solid hours, conferring with each other, listening to the statements, and, if you please, the arguments of eminent men, the Senior Secretary and the Home Secretary of the Board and two of its Prudential Committee; while outside of the committee room we have been in intimate contact with scores — probably with hundreds — of our brethren, being met at every corner and arrested on our way. We have heard all that was to be said, and we believe from every quarter. We have endeavored to make a report which should not travel beyond our record, and yet should keep with the things that were fairly within our purview. We have endeavored to draw up such a report as, while distinct in its utterance, should be so heedful of all the thought and sentiment that is afloat and filling the air all around us, that we should not seem absolutely to have ignored this prevalent sentiment while yet indicating our own view. And therefore, I may say in parenthesis, we have incorporated in a side remark a suggestion in which the chairman really has no confidence himself, and in which perhaps others will agree with him; but we deemed that it was proper to recognize a feeling which many in high position and influence already entertain, I may say, I think — I know I can say — that while among men selected from all parts of the country — from Connecticut, New Hampshire, Ohio, Illinois, and Iowa — men who had had no communication with each other before of diverse relations and shades of thought, it would be singular that there should not be some diversities of opinion; it has been a remarkable fact that on everything of the nature of a principle involved in this report, the first six names have been, I believe, in absolute accord. [Applause.] If I misrepresent them, they are invited to correct me. Questions arose in regard to the best method of applying the

fundamental principles, and in those questions differences of opinion to some degree existed there, as undoubtedly they do in this Board. But we look upon it as a remarkable indication of the providence of God that has guided us to this result ; and that, at the last moment this morning, after mature reflection overnight, the remaining member of the committee appended his name to the report here upon the platform with a qualified assent. I therefore leave the matter in the hands of the Board. My own convictions are firm. I personally, and probably most of the members of the committee, might have added other things to what is here put upon record in the same line, but we felt that we had said all that was necessary for distinctness of utterance, and therefore we were not inclined to add anything that might be deemed unnecessary.

My own persuasion is that this Board is, in every way that it is possible for the Board to be, committed to God and to man to go forward undeviating from that fundamental basis of truth, scripture truth and scripture teaching, which was initiated by Hall and Gordon and Newell, and followed up by such men as Goodell and Poor and Perkins and Fiske and a great cloud of witnesses, whose names as preachers of the gospel to the heathen are written in the record on high. That message substantially is the message not only on which all the funds — \$20,000,000, is it? — have been received and a considerable portion of them now invested and held, but around which the sympathies and coöperation and prayers of the great body of Christian men have been gathered around it, and above all the respect and confidence of the Christian world secured to this great Missionary Board. That is the basis on which, if the smile of the God of the harvest is to rest upon it, it not only has been but is to be conducted to the end of time. [Loud applause.]

Rev. J. G. VOSE, D. D., of Providence, R. I., who gave his qualified assent to the report of the committee just presented, then gave his reasons for such qualification.

Mr. President : I desire, sir, as has already been said, to qualify the assent with which I append my name to this report. I desire a few moments in which to state the reasons why I could not give my full assent. It is my very great and earnest desire to be able to harmonize with the members of this committee, with whom I have had pleasant conference. It is a great and most earnest desire of mine that this body may be able to agree on something which will be helpful in the present crisis. Now, Mr. President, in order to present my views as distinctly and briefly as possible, I have written down the reasons

why I assent to this report, and why my assent is only a qualified one. This statement I will proceed to read.

Dr. Vose's paper, with the accompanying extemporaneous remarks, was as follows:—

Mr. President: I have signed the report now presented with a desire to do all in my power to promote harmony in this Board and among the great body of its constituents. I should have preferred a report in some respects different. Doubtless other members of the committee would have written somewhat differently had they been called upon to fulfill that service. But I have felt at liberty to sign it with a qualified assent, for the following reasons: With regard to a great portion of it there can be no dispute. We rejoice in all that can be said of the prosperity of the Board, its generous givers, its faithful missionaries, and its honored history. There can be no question of the desire of this Board and all who love it, that a pure gospel should be preached, and that sound faith, and such as that held by the Fathers, should be proclaimed to the ends of the earth, by all our missionaries and teachers. It was well to recall and repeat the method of procedure commended thirty-seven years ago, "that the contributors to the Board will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrines or in practice;" but it would have been well also to add the report of the Business Committee in 1871 at Salem, that "neither this Board nor its Prudential Committee are in any sense a Theological Court [great applause] to settle doctrinal points of belief, but a body instituted by the churches to make known the gospel of Christ among the heathen nations and those . . . nominally Christians, and establish churches among them maintaining *that* faith, and that only, which is universally received by those Christian bodies whose agents they are, and who furnish the funds which they administer." Here, honored sir, is the reason, so far as I understand it, which influenced your committee in suggesting that theological questions should be left to a council whose aid and guidance might be a help to the Prudential Committee.

The Honored Chairman, in presenting his report, has seen fit to say that he has no confidence in this. Of course, that is his personal opinion. I think the committee feel strongly their desire to present this suggestion, and some of them have much preferred a resolution to this effect which will come better from some other quarter. [Applause.] I regard this as so important—so corrective of the danger

that in any way the decision of theological soundness should be taken out of the hands of the churches — that I most heartily join in this part of the report, and emphasize it with all the power of which I am capable. [Applause.] I wish to add as to the resolutions appended to the report that the first one is so general in its nature as to require no discussion. Happy would it be for us if we could all more earnestly exalt the Lord Jesus Christ and bear witness most unreservedly to his infinite longing for the salvation of men. [Applause.] As to the second resolution, I think that it is liable to be misunderstood. It was on this account that I felt obliged to make a qualified assent. I could take my own understanding of it, which I will explain to you, but I did not wish to sign it without explaining what I thought it was properly intended to mean. So far as it gives due praise to the Prudential Committee and the officers of the Board without distinction, I heartily join in it. I fully accept all that can be said of their faithfulness, their general wisdom, integrity, self-devotion to the interests of the Board, and their aim to deal wisely, conscientiously, cautiously with the trust committed to them. The report alludes to their continued faithfulness through a long period, and in this I heartily agree. I count myself second to no man in respect and esteem for the Prudential Committee — each and all. From the honored chairman, whose absence we so deeply regret on this important occasion, to the youngest member, whose departure from New England necessarily withdraws his services from this committee — to each and all I am ready on all proper occasions to give my tribute of respect. They do not stand in need of it from any man. Such commendations as we have listened to have not been customary in this Board. I think I do not remember long resolutions or statements of confidence in the faithfulness of men whom we all know and love. Therefore, sir, it happens that the second resolution may be thought to mean more than it says. I think I must mistake the feeling with which the Board received it if it was not apprehended by some to mean very much more than it says. Let me, therefore, say for myself what the reasons are, why I give a qualified assent. So far as I join in this report I do not mean to say anything about the action of this committee with regard to individual and recent cases. [Applause.] It was expressly said, and said many times in the long sessions of our committee, that individual cases were not before us. While it is true that we have listened to reports and addresses from eminent members of the committee, and have questioned and heard everything that could be heard, yet it was fully declared

and repeated that we did not decide on individual cases, that they were out of our jurisdiction, and that the report of the Home Department did not touch them but left them out. [Applause.] It spoke nothing of them, therefore we have nothing to do with them. And it was positively asserted that the report of the Home Department, when it was prepared, antedated important votes of the committee about which the public mind has been deeply moved. It is therefore impossible that this report should be considered as relating to individual cases. Fearing that this would be misunderstood, I have deemed it necessary to add this explanation. I think it is apparent that in signing this I could do it without reference to individual or special cases. The love and reverence I have for the opinions and the actions of the Prudential Committee do not extend to declaring them in every individual case free from error of judgment. That would be to assume a wisdom which is far more than any man can claim. It is, therefore, not possible that this report should justly be considered as relating to individual cases. Perhaps, sir, it will be said, but with this construction upon it, it means nothing. Yes, sir; it means much if it means love and good will. [Applause.] But beyond that I conceive that it presents nothing decisive, except this suggestion, which is really the gist and kernel of the whole thing, of the authority in reference to theological differences. [Great applause.] And now, honored sir, I have only to express my deep and earnest wish for the harmony of this Board, and to say that the chief thing of value, and the only thing that I wish to emphasize, in this report is the suggestion of aid in matters of theology, construing differences by the only power known to Congregationalism, which is the agreement of a fair and properly composed council. [Long and renewed applause.]

Professor EGBERT C. SMYTH, of Andover, said:—

I am sure it is with feelings of very deep gratification that I recognize cordially the effort which the Committee has made to present a report in which we can all unite. I came to these meetings with one purpose beyond all others, save of loyalty to the Great Head of the Church, who is the truth, to do what I could here to promote the spirit of harmony, of peace, of Christian love. And I take pleasure therefore at the outset of what I feel called upon to say, to express my own personal agreement with the second resolution as it has been explained by the speaker who preceded me. If that resolution had used another word than “principle,” I might have had some difficulty. It says, “the principle” of conformity to the system of truth upon which the Board has hitherto acted.

Now there is certainly, I must say, a very widespread misapprehension as to the origin, the purpose, the character, the spirit of those who have been compelled, in some matters as we think of importance, but of secondary importance, to differ from our brethren. Whatever there is to-day in the thought of the churches that is vitally connected with what is called "the new movement," is simply and solely, in the intention of those who espouse this advance, a natural and a necessary development of this system of truth. I know not a man who may be in any proper degree regarded as representing this movement who has any other conception of it whatever; who has any thought of going outside of this system of truth as revealed to us in God's holy word. That movement starts, if I understand it at all, at any rate in the personal consciousness and conviction of those who advocate it, for I claim nothing for them above their brethren, from a new, a fresh, an exalted apprehension of the glory of our common Lord and Saviour. We begin with the revelation God has made of Himself to us in Jesus Christ. We come to the cross of Christ and sit humbly there, penitently I hope, looking to Him who hung thereon, and to Him alone, for our salvation. We look beyond into the ages that are to come, and we believe, with the Church universal, in the coming in triumph of its glorified Head to judge the quick and the dead. We stand, in all our thinking, in all our aspirations, within the circle of the faith of Christ's Church on earth; and all the differences, so far as we have differences, to our minds are differences along that plane of secondary truth in which, from the foundation of this Board to the present hour, there has been a free, a large, and a tolerated liberty of opinion.

And this leads me to speak, as I must, in a critical way for a moment or two. I am glad that the resolution makes it entirely unnecessary that I should protract any remarks of this sort, but I do think that it is due here to that perfect frankness and freedom of speech without which there cannot be among us a true union in the truth, that I should say just precisely where, as beyond principle, in the application of the principle and in some of the methods employed, there are to our minds at present difficulties. And I should not touch upon this point at all except that I am well aware that there will be those who will understand this resolution to mean that the course which has been pursued during the past year, with reference to individual cases, is to continue in the year to come, and with a sort of approval—tacit, at any rate—of this venerable body and of the honorary members who are here present to-day.

In the first place, before I refer to the Manual, let me recall your

thought to the vote which has already been read, and which I wish, with the Rev. Dr. Vose, could have been incorporated into the report. It is a later vote of this Board than the one which does appear in the report of the majority. I wish that this vote had been thus influentially presented to you. It represents precisely and exactly the platform, as respects the administration of this Board, on which I stand and on which I believe all who agree with me in desiring certain modifications stand. Let me recall that declaration. "Neither this Board nor its Prudential Committee are in any sense a theological court to settle doctrinal points of belief, but a body instituted by the churches to make known the gospel of Christ among the heathen nations and those who sit in darkness, though nominally Christian, and establish churches among them, maintaining *that* faith, and that only, which is universally received by those Christian bodies whose agents they are, and who furnish the funds which they administer." [Applause.]

Now, Mr. President and brethren, just what has been done? I turn to the Manual of the Board that we may get a little further light as to the principles which govern the action of this body — a document, however, it should be remembered, never yet adopted by this Board, having authority in so far as it embodies venerable usage or is in accordance with principles of Christian justice and fairness and wisdom, but having no other authority, and yet a document which does at present constitute, I suppose, the by-laws, the working basis, in the administration of this body. Here I find that we have presented before us, as questions that are submitted to candidates, thirteen paragraphs of questions. There are several questions wrapped up at times under each number, so that the number of questions is much larger. Of these questions only two relate at all to the doctrinal or theological opinions of the candidates. The first is: "What, in your view, are the leading doctrines of the Scriptures?" "Leading" doctrines, not points of secondary doctrine, mark that. Second question: "Have you doubts?" Does it stop there? Does it expect that this body, before a man can be appointed a missionary of this Board, must pry into all the difficulties and trials and doubts which come over all of us, and the misgivings we have at times as we look on into that endless future of which we know only by prophecy? Oh, no! "Have you doubts respecting any of the doctrines," — not opinions, not speculative opinions, not theories which are held in the large liberty of our churches, and everywhere tolerated; no, but "doctrines." Well, what is a doctrine? Is

it any man's opinion? Is it this man's or that man's dogma? Oh, no! It is the truth Christ has set before us, apprehended by his Church, and declared in the confessions which are well known and accepted by the churches that are the constituency of this Board. And so it goes on: "The doctrines commonly held by the churches sustaining the missions under the care of the Board;" and practically these to-day, through the changes which have come about, are simply this great, large, broad fellowship of the Congregational churches of the United States. Therefore, so far, the only standard to which the committee has the right to bring men, to see that they conform to it, is this standard of doctrine as commonly held — or, as is stated in that declaration of this Board, is "universally" held — not private opinion, not speculation, not dogma, but the doctrines which are held universally by the churches sustaining this body.

I turn on further and call attention to this: "As to the teaching of the missionary, it shall be conformed to the well-known Confessions of Faith." See how everywhere this matter is guarded, even here, where it comes in incidentally: "the well-known Confessions of Faith." Again, not private opinions, speculations, nor the creed of some local church, nor anything of the sort.

And thus I go on, a little further, and what does the Manual say? "This Board is not an ecclesiastical body to settle questions of polity, nor an ecclesiastical body to determine questions of doctrine;" and: "It is a glorious fact that the points which constitute emphatically the message of missionaries to the heathen are those in which all evangelical bodies mainly agree."

Now, in what I am about to say, I make no complaint of any person. I trust no one will suspect for a moment, no matter what may be the turn of speech which in this informal address I may use, that I question in the least the sincerity of the motives of those who may differ from me in opinion. I have nothing whatever to do with persons or motives or anything of that sort. I speak only of official acts with which I have been acquainted.

There was a student who applied for appointment by the Prudential Committee, who answered the questions in the Manual, stating, as men are accustomed to do, the leading doctrines, going through with those doctrines commonly represented in our Confessions of Faith, and accepting with all heartiness the common standards of our faith. And the second question was put to him: "Have you doubts respecting any of the doctrines?" And he answered in all conscientiousness that he had no doubts. Then there was sent to

him, as a test as to whether he could be appointed by the Committee, not a "well-known" Confession of Faith, but a local creed which had its origin in private and personal protest against the creed of the Commission appointed by the National Council; and he was asked whether he could give his assent to the doctrine set forth in that particular and local creed. So far from following the method which is suggested in the report of the Home Secretary, that, when doubts appear upon any of the leading doctrines of the Scriptures, there should be inquiry into those doubts — no one has any objection to that — the man saying that he had no doubts upon these doctrines was put upon a series of inquiries to ascertain if he did not have them after all; and the whole force of the inquiry was turned upon this single point, as to whether or not he could accept a local creed in a matter in which it differed from other creeds and in which it differed from the Confession of Faith which had been put forth by the General Commission.

Now here is a point, I want it to be understood, at which we are not satisfied with the proceedings. If this resolution adopted to-day is intended to mean, or is accepted as meaning, anything of the sort in the future, I shall be obliged entirely to withdraw my approval of it. I accept it as it stands, but I want to be frank: and if it means that this method of taking men up on points of doctrine outside of the "well-known" confessions of faith of our body is to be followed, then I must frankly and entirely disapprove of it, because I think it is violating the first principle on which this Board stands, as proved in the declaration passed by it unanimously, and which I have read. [Applause.]

Here I want to leave criticisms, — and I am sure there is nothing more unpleasant to me than to be compelled to suggest any, — and to say a word again as to the character of the difficulties which exist. I have been brought, in the Providence of God, and officially, into personal connection with a large number of persons who have either applied during the past year for appointment, or would have applied if it had not been for that action of the Committee in particular cases. I want to say for these young men and young women of consecrated lives, desirous of giving themselves to the service of Christ in the work of missions, that every one of these persons, without exception, stands squarely, without any hesitation or wavering, upon the common platform of evangelical belief; and the only point of difficulty is a point of inferior and of secondary importance, and I think the only question at all for consideration at this point is

precisely this, — Whether at this time, and for the first time in the history of this Board, a matter of that sort, by a certain authority which this Board does not possess, but by claimed authority, is to be exalted to the position of one of the primary, vital, and essential doctrines of the gospel of Christ? That is the question.

Where do these men stand? I have before me the expressions of opinion which have been given by these persons, and which have been printed. Let me read one or two to recall to your memory just what those opinions are, that you may see that I am simply representing what in their own language they have confessed. The first case that came up more than a year ago before our Committee was the case of a lady, a member of one of our eastern colleges, universally esteemed and beloved, and who for the past year has been a teacher in a Western college, and on the record of labor which she has performed during this year has been appointed to a full professorship in this college, and who desired with all her heart to go out in the service of this Board to labor where her services are so much needed in the empire of Japan. Now, what was the doctrinal difficulty? Here is her own statement: “I have been long thinking on the views of (I skip the names mentioned), and could not say that I was as sure there would be no probation after death as I was of the existence of God. Truth compels me to say that I am tending to the other side in my belief, since I do not think the Bible forbids that belief. However, this is only my opinion, and I do not care to go to Japan to teach my opinions, but what the Bible does absolutely teach.” [Applause.]

I turn to another case — a member of Yale Theological Seminary, having as high testimonials as I have almost ever heard presented before our Committee, the president of the Society of Inquiry in that institution, commended by an association of ministers — the most conservative among them joining in the recommendation — for his soundness in the faith of Christ, commended by Dr. Samuel Harris and by Professor George P. Fisher, in earnest letters, and by the former in a subsequent appeal to the Committee. This man wanted to go to India, where our missions are almost at a stand-still, and some of them in important localities are almost at an end to-day for the lack of laborers. What is his statement? “I am not prepared to affirm that all those are lost who do not receive the gospel in this life,” — precisely the sentiment, as I understand it, expressed in one paragraph of the sermon to which we listened Tuesday night. [Roars of laughter.] “I do not believe that the Bible

teaches such a doctrine. I do believe" — mark this — "that the general tenor of the biblical teaching is that 'Now is the day of salvation.' This teaching it is my purpose to teach. All I mean with reference to the hypothesis of a second probation is that I do not know. Practically it affects neither my belief nor my preaching." [Applause.] I will not read the other reports. I have the documents; I have the correspondence which passed between those young men and the Committee; I have here the letters in the first case to which I have referred.

I have read them all carefully; I have heard them discussed; I know these facts by personal intercourse with these brethren. And yet, because they are not willing to come forward and say positively, dogmatically, and categorically that the only possible chance for the heathen born in the darkness of Africa and never having a glimpse of the truth that is in Christ, is in this life, although holding to all the doctrines of our evangelical faith, believing in the Trinity, believing in the person of Christ, believing in the vicarious propitiatory atonement of Christ, believing in future rewards of endless life or eternal death, they are not allowed to go out and preach Christ, and Him crucified to a perishing world. I say in all calmness, but with a conviction that has been deepened and matured by all the experiences of these trying times, that is putting into the Gospel of our Lord and Saviour Jesus Christ, what the Gospel itself does not contain [applause], and what the creeds of Christendom have not put there. You may go through all the Ecumenical creeds — and I know them almost by heart — and there is nothing of the sort in them. I have been through the creeds of our local churches, many and many of them, and the doctrine is not there. You had a Commission comprising many of the most eminent men of our denomination to state what is the faith of the churches to-day. They discussed this question, and they purposely omitted the very declaration which has been made an absolute test of fitness to serve under this Board. So much so, that not when an applicant simply, but when a missionary of long standing, one of the brightest and one of the most trusted and revered and beloved of men on the roll of our missionaries, wanted to go out to take up his work, which had almost come to an end in his absence because he would not make that declaration, he was not allowed to go. I say again, if there is any suspicion in this resolution that that policy is here to be approved, I cannot, with all my love of harmony and peace, with a clear conscience, and looking to Christ as my judge, I cannot approve of it. [Applause.]

I want to say a word as to what the effects of this sort of policy are to be. I hear it repeated again and again, "We must settle this question at the West, for the East is honey-combed with infidelity." [Laughter.] Here are the representatives of the "churches of the East." Let them come forward to-day, and say here in the West, if they will, and I challenge any man of them to come forward and say it, — and if it cannot be said here let it not be repeated in private, — that the churches of New England are not sound to-day in the faith that is in Christ Jesus. [Applause.] And I say further, that not only in New England, but this broad land over, there is not a single one of these persons who is not allowed to go out as a foreign missionary, who would not receive the fellowship of our churches in membership. They have all received it. I suppose they are all Congregationalists — I hope they are — I know almost all of them are. There is not one of them who would not without an instant's delay, in any fair ecclesiastical council the land over, be permitted to preach the gospel of our Lord and Saviour Jesus Christ. And yet these men can preach here and everywhere, and you will not allow them to go and tell the story of the cross to the benighted children of Africa, or the perishing millions of China. What possible justification is there in Scripture, in reason, in the history of our churches, for setting up this double standard? I admit there are qualifications required for a missionary that may not everywhere be required in our churches. A man can get along here if he has not the physique required for many of our missionary stations, and so on. We make no objection to the most earnest, thorough, and rigid scrutiny as to all the personal qualifications of the men who are to be sent out, and are to be entrusted with this great service — not the least. Our objection is simply and solely, — if I repeat, pardon me, because we are so misunderstood, — not that men who are sound in the faith are rejected, but that a secondary dogma or an unwillingness to say that the Bible teaches a particular point of secondary doctrine is exalted to an article of faith, and the men are not allowed to go.

Now what I was going to speak of was the effects of such a policy. I am not going to speak about the effect on the contribution box. One of the largest givers to the treasury of the American Board, when somebody came to him yesterday and said that it had been intimated to one of the committees of this Board that if they did such a thing the Board would lose so many dollars, drew himself up and said, "I do not care for that; the American Board is not for sale." [Applause.] We are dealing here not with our contributions

but with the principles which are to govern and regulate the action of this Board. And we may trust that if we are true to Christ and to the faith and to the system of faith of our churches, which I believe to be the truth of God, the Lord will look after the treasury, and the contributions will come in. And this certainly is a double-edged sword. I want also to say further as to effects entirely beyond this. When one of the missionaries was assured that perhaps there would be a falling-off in contributions, one of our most eminent missionaries, he replied: "Oh, the Board wants men; it needs men." If you could go over our stations one by one to-day, you would appreciate this statement. I could take you to that Mahrathi mission where years ago, under the care of Mr. Hume and Dr. Bissell, — who has written that pleading letter, that Mr. Hume may go back to his work, — there were twenty-three natives preparing for the ministry; there is not one to-day, and there is not one, I am told by one of the missionaries, in all that mission of the American Board. I could take you to Turkey, to stations there where the fruit of years is in peril to-day. I could take you elsewhere and show you how, under the restraining of these men, that work on which Mr. Neesima has set his heart, and for which he came to our seminaries and pleaded with our young men to take up, has been set back; and though I hope that through some who are going it will not fail, yet golden opportunities there have already been lost for this lack of service. What is the plea from all missions to-day but just this: "We want men"?

Now what are you going to do? In Andover Seminary, last winter, Secretary Clark having pleaded that men should offer themselves, came out and spent the night at my house. I hesitated a moment whether it would be prudent and wise to ask men to come individually on a cold winter's night over to my house to talk about going personally to these mission stations; but I thought I knew the men, and I certainly knew that Dr. Clark ought not to expose his health and strength, so precious in this service, on such a night, and I simply said to them, "He will be at my house." I used no importunity at all, and some sixteen men came over to talk with him. [Applause.] I never knew anything of the kind in the history of Andover Seminary during nearly the quarter of a century with which I have been connected with it. At Yale Theological Seminary there was formed a circle — not the Society of Inquiry, but a board of eighteen or nineteen young men to offer themselves in the same way if the Providence of God should open the way to personal service in this work;

and there are others here who better than I can tell you what is going to be the effect upon Yale Theological Seminary if this secondary doctrine is to be exalted and made the primary test of men in appointment to the service of the Board.

Well, then, I go further. I was surprised one morning in receiving from Japan a letter signed by three of the foremost pastors of the churches that have sprung up in connection with the missions of this Board; and those three men were a committee appointed at a conference of all the churches of the American Board in the empire of Japan. It was a letter pleading with our students to come out to Japan and help them at this time, *no matter what men might do*. We have on record the letter published lately — I have not time to read it — from one of our most esteemed missionaries, one of the most effective in all the work of preaching the gospel in Japan, the Rev. Otis Cary, Jr., in which he gives an account of the work of one of these pastors, whom he says had himself entirely independently adopted this very secondary hope for which these men are rejected; and Mr. Cary testifies that under the preaching of this man a great and blessed work in founding churches and in converting men has already been accomplished. Well, now, where are you going to put our missionaries? Here are these churches, these native pastors, these strong men that have been raised up, holding this very thing, and you are going to say the American Board does not tolerate it. Is that going to promote harmony? Much is said about harmony; here are nearly all the missionaries in these stations pleading that these very men may be allowed to go out. Where is the harmony? They are ready to welcome them, to rejoice in their fellowship, and men are ready to go. What is going to be the effect in the long future? Oh, brethren and fathers, let me entreat you to understand that this whole movement is not a movement of division, not a movement of unbelief, not a movement of doubt in a single one of the great doctrines of the gospel of Christ — not in the least. It is another motive, which wells up from the heart of the Christian faith, which seems to see, whether rightly or wrongly, new glories in this old gospel of our Lord and Saviour Jesus Christ, that bows to his supreme authority, that teaches there is salvation in no other name, and that heeds his glorious command: "Go into all the world and preach the Gospel!" — Why should they not go? Is it in your hearts, is it in the heart of any Christian here, to take that responsibility? If you only knew brother Hume, I know what your answer would be. If you knew his boyhood, his

purity, his filial love, his toil to provide a home for his mother, his consecration to the service, the work he has done in India, the importance of that work; if you knew it all, and had communed with him as I have done in the love of Christ, would you personally take the responsibility of holding such a man back from his work?" Would you? Not if you knew the man, not if you knew what is depending on his services there, not if you knew what is depending on the action taken in this matter in the hearts of others.

And so I leave this matter with you. I have spoken freely and frankly out of a full heart. I have spoken in love, I trust; I certainly, if I know my own heart, have spoken simply from the love of Christ and a belief that He is the Saviour of mankind. I look to his person — God, therefore in relation to every human soul in Africa, Asia, no matter where — Man, not that He might be limited by his humanity, but that through it He might be brought in all the tenderness of the deepest brotherly love into communion with your soul and mine and with the souls of this great wide universe which He has created. I look further, and I see not only the universality of his person, I see Him lifted on Calvary, and I read there the truth — and oh, through what conflicts the Church has come to realize that truth! At the beginning of this Board it was not understood that Christ tasted death for every man, for every generation of this human race, for all the peoples of this wide world in their individual lives. Yes, He tasted death for every one. And I see Him coming to judge every one. And then I read over this whole glorious history of redemption,—what? God so loved you and me? Yes, that is included. God so loved the elect? Certainly He does. But what is the great broad Christian evangel? "God so loved THE WORLD that He gave His Son;" and that is the faith of these brethren, and they go out to preach, "now is the accepted time."

I could say many things in explanation, but I fear that I have already spoken too long. I want to leave this one thought at least impressed on your hearts: that these brethren who long to give themselves to this missionary service are loyal to your Saviour and mine. [Great and long-continued applause.]

PRESIDENT BARTLETT. — As chairman of the Committee, I rise to a point of equity in this discussion. It will be observed that the discussion has traveled far and wide beyond the range before the Committee; beyond anything that was in their control, and therefore on which they said nothing. The whole subject that has now been pre-

sented in all its aspects has been before that Committee, and a good deal more than is included in the report of the Committee, in regard to the *personnel* of the men, has been precipitated into this discussion. I think, therefore, Mr. President, it is proper that the Home Secretary, to whom allusion has very distinctly and largely been made, should have, if he desires, an opportunity of making any statements which may throw light upon these questions. [Loud applause.] As he would probably feel modest in asking for this privilege, I ask it on his behalf, although I am aware it would be utterly impossible, in the brief space allotted to this meeting, for the audience to gain anything like a full comprehension of the facts involved in this debate.

[Dr. Alden's appearance was greeted with prolonged and enthusiastic applause.]

SECRETARY E. K. ALDEN, D. D.

Mr. President: There seem to be two clapping committees in this house! [Laughter.] I don't know whether they have been distributed by any previous arrangement, or whether it is a sort of common providence. I was trying to see on which side there was the most clapping, but it is hard to tell, and I have the impression that we are all about equally interested in this subject and on the same general principles.

We are together here as Christian men and women representing the American Board at this seventy-sixth anniversary, and in the spirit of the men and women who have preceded us, and on the same great basis of thought. We largely agree. But there is one matter on which we probably sharply disagree. It has been presented here, and it necessarily calls for another statement. I trust it will be heard, as I am sure it will be, candidly, and that the Lord above us will direct us in the serious hour through which we are now passing.

It is a serious hour for ourselves personally. It is a serious hour as related to the churches represented by this Board east and west. It is a serious hour as related to all our missions, and to all our missionaries, and to this beloved Board. Let us meet it prayerfully, calmly, with the Spirit of God to guide us all.

I have a brief statement already prepared, prepared calmly and prayerfully in my room at home, but which I had not intended to present at this meeting unless it should be called for as it has been in the statement already made. No reference was made in the report of the Prudential Committee to any particular doctrine. It was

intentionally omitted, that the Prudential Committee might stand together in the paper presented. No reference to any doctrine was made in the Committee's report on this document. But as these matters have been definitely presented, it seems proper that a brief statement should be made by the Home Secretary; it is as follows:—

STATEMENT BY THE HOME SECRETARY.

Inquiry as to the doctrinal views of missionary candidates is one of the trusts committed particularly to the Secretary for the Home Department by the Board and by the Prudential Committee, as indicated in the Manual for Candidates which has been in use for nearly fifty years.

Among "the doctrines commonly held by the churches sustaining the missions under the care of the Board," in relation to which inquiries are made when occasion seems to require, has been included the following, viz.: that the only divinely-appointed period of human probation is the present earthly life, that for those who remain impenitent until death, neglecting the light which God gives in some measure to every man, the day of grace then ceases, and that the issues of the final judgment are determined for all men according to the deeds done in the body.

There can be no question that until a very recent period this statement would have been regarded by the officers and members of the Board, by the ministers and churches of its constituency, and by the instructors and pupils of our theological seminaries, as the plain teaching of the Word of God. This, for example, was the definite instruction at Andover from the founding of the Seminary, in 1808, to the retirement from the theological chair of Professor Park in 1881. It was generally understood to be a part of the doctrinal evangelical faith, for the defense and propagation of which the Divinity School at Andover was founded and sustained. To carry this same evangelical system of faith, including this important doctrine, to other lands, by messengers who themselves felt its vital power, entered fundamentally into the formation, and has pervaded the history of the American Board. No one acquainted with this history would have thought of applying for missionary appointment who did not include this among the Scriptural doctrines he believed and expected to declare as a part of the counsel of God; and it would have been universally regarded as the betrayal of a sacred trust if any one of the officers of the Board or of its Prudential Committee should have encouraged any person, who had serious

doubts in relation to this important truth, to expect missionary appointment.

During the past four years, however, another view has been publicly advocated, with much plausibility and earnestness, so that a considerable number of persons have become more or less unsettled in their minds upon this subject, and some are beginning to accept the new view, viz. : that the vast majority of men who have lived, or who are now living, have received or will receive their personal probation beyond death, all those, indeed, who do not for themselves finally reject Christ during the earthly life. This doctrine is urgently pressed as included in the true conception both of the love and the justice of God, and in the true conception of the Person and work both of Christ and of the Holy Spirit. It is advocated as helpful to the missionary work in that it relieves it of the heavy burden which, according to the former view, oppresses the Christian heart at the thought of so many multitudes of men perishing in sin, who have never had any adequate knowledge of Christ and of his great redemptive work.

This is the view which in some of its aspects has begun to appear in the statements of a few missionary candidates, and it has led to conversations and inquiries on the part of the Secretary, to whom this department has been committed by the Board. In holding these conversations and making these inquiries, which he has endeavored to do in the kindest and most courteous manner possible, he has supposed that he was doing one important part of the work for which he was specially appointed, and that had he omitted to do it, when for any reason occasion seemed to require it, he would have been justly censured by his associates, by the Prudential Committee, by the Board, and by the constituency it represents, as derelict to his duty. He has regarded it also as a privilege as well as a duty, and his personal relations with all with whom he has been brought into this style of inquiry have been only pleasant.

PARTICULAR CASES.

The method pursued in these inquiries will be indicated by referring to the only instances known to the Secretary in which the question which is now before the public has given occasion to any special criticism — the names of persons being of course omitted.

A. The case of a young lady well recommended, but her health such that she cannot go to a warm or debilitating climate, desirous if

possible of going to Japan. The Secretaries conferred upon the case, and agreed that it would be too great a risk to recommend Southern Japan, and for other reasons did not think it expedient that she should then attempt the new and difficult work at Niigata in Northern Japan, and so reported to the Committee when her papers were presented. There was perfect unity of opinion upon the question by all the executive officers and members of the Committee who were present at the meeting, and as the result, the following letter was written by the Secretary: —

[*Secretary to Candidate.*]

BOSTON, July 29, 1885.

MY DEAR MISS — :

After a most careful and sympathetic consideration of your case by the Prudential Committee yesterday afternoon, it seemed to be the unanimous conviction of all the members present, and of the executive officers, that it would be wise for you to remain in this country teaching, as you have been planning to do, for the year to come, and that your health would thus be more thoroughly confirmed, so that the place of your designation might be more wisely determined. There is no station which they dare just now to risk as related to health. There may be changes in one or two of the possible stations, where the climate is the more favorable, during the coming year, which will make the case clearer in this particular.

This will also give you the opportunity for quiet review of points which may now seem uncertain to you, as to certain Scriptural teachings, so that all will be clarified, and you will be able to go on your way rejoicing.

I have no question that this decision will seem to you, and to your teachers and friends, after further consideration, to be wise.

[Before reading the next sentence, it is proper for me to say that I did not suppose, when I was writing in this confidential manner, that the writing would be brought out in this public manner at an annual meeting. But I will conceal nothing. Here it is. It illustrates the severity of the Home Secretary in dealing with missionary candidates.]

I need hardly add that to you, personally, we are very warmly drawn [this was responded to "very warmly" by the entire audience], and hope that in due time this longing of your heart will be met, and that you may be permitted to teach Christ abroad.

The allusion in the second paragraph is explained by the fact that the candidate had expressed doubts as to the question whether the Scriptures teach that opportunity for repentance, for those who

through the present life continue impenitent, closes at death, and a conversation had followed upon the subject.

In response to a request for Scriptural references to the subject, the following letter was written by the Secretary : —

[The letter was presented but not read.]

The reply to the above is as follows : — “ DEAR DR. ALDEN : Some busy days have prevented me from answering your kind letter as soon as I could have wished. The Scripture references also were received and should be acknowledged. Of course I can only acquiesce cheerfully in the decision of the Board.” She then states her plan for teaching during the coming year.

B. The case of a theological student well recommended whose statement of doctrine seemed defective. Enough of the correspondence is given to explain itself.

[Letters were presented but not read.¹]

As the result of the pleasant and satisfactory interview, suggested in the last of these letters, the following additional statement was accepted by the candidate.

“The righteous at death are freed from all sin, and enter immediately into the heavenly life. All must stand before the judgment seat of Christ and receive a sentence of retribution according to the deeds done in the body.”

These papers of the candidate, with testimonials, were presented to the Committee, and were approved as satisfactory by all the executive officers and members of the Committee who were present. For other reasons of a domestic nature, in relation to which all were agreed, it subsequently seemed inexpedient that the missionary appointment should be made.

C. Two cases in which the Committee voted that it was inexpedient to appoint at present : —

1. A student, who had completed his theological course, well recommended. The following extracts from correspondence present the case : —

[Letters presented but not read.¹ The last letter is given.]

¹ In the several instances thus marked, with the exception of the one where the letter was read as given above, Dr. Alden did not read, but expressed his willingness to read if called upon.

[*Clerk of Committee to Candidate.*]

June 24, 1886.

Your favor of the 16th from — was not received until the 18th inst. I have been delayed by absence from town in replying until to-day.

The vote passed "It is inexpedient to appoint *at present*" is the same usually passed by our Committee when for *any* reason further information is desired before hope of making the appointment at some future day is abandoned. We have several such cases on hand: the information to be secured in one or two cases relating to health, in one case to methods of teaching, and in others to domestic matters involving change of circumstances. Sometimes the correspondence necessary is to be made with one or more of the missions abroad and sometimes with some of our constituency at home. Just now we are passing through a transition period, occasioned by serious differences of opinion among our constituency in relation to the question whether the Scriptural doctrine, as it has been hitherto regarded, expressed in the ordinary formula of so many of our churches — among which are the Mount Vernon, Shawmut, and Maverick of this city, and the 1st, of Cambridge, and others — that the issues of the final judgment are determined by "the deeds done in the body," is hereafter to be omitted from the "doctrines commonly held by the churches sustaining the missions under the care of the Board," in relation to which the Committee and Secretaries are under instructions to make inquiries.

The Committee and Executive Officers do not venture to take the liberty as yet of committing the Board to any such serious change as this until they receive instructions from the Board to this effect. They are also hoping that any candidates now troubled with doubts on the subject may have their views modified sufficiently, at least, to be able to accept the ordinary statement of our churches upon the subject. This hope they especially try to cherish as to any persons, like yourself, whom they sincerely desire to assist in their laudable purpose to go abroad to do what they can for the salvation of the heathen world. I think I express the wish of our Committee, as well as of all at these Rooms, when I say that we greatly long to have you engage in your own cherished foreign missionary work, free from all embarrassment. You must not think of surrendering your purpose; for it would not be strange at all if during the coming months, after further experience in the active ministry, and after further thought and prayer, you should be led to modify your views somewhat on the question suggested above, and that you will heartily assent to the ordinary statement, as Dr. — lately did when installed as pastor of — church, and as Dr. — did when installed at the — church; and as our ministers usually do at ordinations and installations. The idea is happily presented by Dr. — in a recent article in the — in these words: "The balances weighted with the eternal destinies of souls rise and fall on invisible pivots, wholly independent of what the church may do or fail to do. And with this conclusion the whole trend of Scriptural

teaching is in profound agreement, according to which every man is endowed with full and indivisible moral responsibility, is the subject both of the law that condemns and of the grace that rescues, and shall be judged according to the works done in the body."

Hoping you may have a pleasant service at —, and that in due time your missionary longings may be met, I remain

Yours truly, — —

2. A student who had completed two years of study in the theological seminary, and had one more year before he should graduate. A letter similar to the one given above was written by the clerk to the candidate, signed "Your friend and your father's friend."

[Letter presented but not read.¹]

D. A case still pending of a student who has one more year of theological study before he leaves the seminary, who has been invited to visit the Missionary Rooms for personal conference. [He has since visited us, and has assented to a delay of action for a few weeks.]

[Letters presented but not read.¹]

THE POSITION TAKEN.

The position thus far taken by the Secretary, in which he has abundant reason to know that he is sustained by a large majority of the Executive Officers and the Prudential Committee, can be clearly defined, so that it cannot be misunderstood.

I. Among the doctrines commonly held by the churches sustaining the missions of the Board, in relation to which inquiries are to be made whenever it may seem to be desirable, are included, as he and they believe, beside other important truths, the following, viz.: The infallible inspiration of the Holy Scriptures, the vicarious propitiatory sacrifice of Christ, and the decisive nature of the present earthly probation, as related to the issues of the final judgment.

II. If a candidate expresses doubts in relation to any of the important doctrines, including those specified, it leads to further correspondence or conference, in order to ascertain how much is practically meant by such doubts, and also to give opportunity, if possible, to relieve the doubts and establish the inquirer in the truth. Such inquiry and correspondence the Secretary for the Home Department has supposed was a part of his trust committed to him by the Board, and he has endeavored to conduct it in as appropriate a manner as possible. For a few months he used copies of an admirable

declaration of faith, not prepared by himself, stating in a happy manner the important doctrines already referred to. [Let me say here in explanation of that little formula that it was first distributed as a tract. It was put into the Manual about a year ago last January, and for this reason among others. A young man from Princeton Theological Seminary, December 2, 1884, made this statement in answer to the question which has been read here in regard to the candidate having any doubts, viz.: — “I have no doubts respecting any of the doctrines held by the churches sustaining your missions, unless some few of your churches may hold that there is a future probation.” [Applause.] This statement was received in the Prudential Committee with marked approbation; and it immediately suggested to me that there was a suspicion in regard to our Congregational churches among our good Presbyterian friends — one-fifth of our missionaries come from them — and as a Congregationalist, dyed in the wool for seven generations from Plymouth Rock, I would not admit that Presbyterians were ahead of Congregationalists in soundness of faith! [Applause.] Therefore, as a son of the Pilgrims, and your faithful representative, I just slipped that in with the Manual, as much as to say, “Please take note.” That is the whole of it.

Now one thing more let me say, to be perfectly frank. That declaration of faith has been referred to in connection with some twenty-five missionary appointments in our Committee, and the particular article referred to has been read at the request of the Committee. This was done months before certain matters came up last spring; so that there was no thought in the mind of the Secretary that there was anything in this little affair but what was pleasant and satisfactory. Indeed I must honestly confess — if I am to be tried on all the indictments together — that it was because I am so little inclined to catechise that I pursued this plan. I thought that excellent “declaration” would be like a ticket on a through-train, and I would not be called to say much of anything. I did it in part for that purpose. I know this was weakness, and when it was suggested to me that I had better frankly put it into a separate letter with inquiries, I did so, and have done so ever since.] Simply as a matter of convenience one of these declarations of faith was sent for a time in connection with the Manual for Candidates, but was immediately withdrawn when it was suggested that possibly some persons might regard it as an official declaration from the Board to which a formal assent was required. It would have been done months before if it had been suggested. It was subsequently sent only in connection with per-

sonal letters, being used as a convenient help in making inquiries. [I would just throw in the remark here that to the young men at Andover it was not sent in the Manual in any case. To them it was sent in letters in connection with inquiries.] During the past few months a memorandum has been substituted simply mentioning the great doctrines, but including in this mention the divine authority and inspiration of the Scriptures, the propitiatory sacrifice upon the cross, and the final judgment, the issues of which will be determined by the deeds done in the body — inquiry upon these vital points, whenever it seems desirable, being, as previously stated, regarded by the Secretary as a part of his trust committed to him by the Board.

III. Should it seem plain, after inquiry upon the subject, that a missionary candidate entertains serious doubts — confining our thought now to one doctrine — as to the present life being the only decisive period of human probation, and cherishes the opposite opinion that the mass of the heathen world, and of others who have not received a clear revelation of Christ in this life, will have their day of gracious opportunity in the life to come, the Secretary would not feel warranted, in the faithful fulfillment of his trust to the Board, to accompany the presentation of the case to the Prudential Committee with the recommendation for an immediate appointment. This is as far as the responsibility of the Secretary goes. The full consideration and decision of the question would rest, of course, with the Committee, as no one of the Executive Officers has a vote on any question — a Committee made up, as is well known, of able men of independent personal convictions, who not infrequently decide adversely to the judgment of some one of the Secretaries, and sometimes to their united judgment. In the two instances which have thus far tested the opinion of the Committee on the question, the Committee by a large majority has voted that it is “not expedient to appoint at present.”

TWO REASONS FOR THE ACTION.

(1.) One reason why it has been regarded inexpedient is that ever since the subject has been agitated, antedating by several months its presentation directly to the Secretaries or the Committee, remonstrances have been coming almost continuously to the Missionary Rooms, protesting in the strongest language against any act on the part of officers or Committee which could in any way be interpreted as committing the Board to the new view of probation after death. Of late these remonstrances have increased in number and

in earnestness, several of them from large contributors, many from pastors and officers of churches, many from missionaries. In one case an entire association of ministers sent the autograph signature of each of its members. The fact of this continued remonstrance has seemed to the majority of the Committee, as well as to the Secretary for the Home Department, a sufficient reason which would be satisfactory to the constituency of the Board as a whole, why it is inexpedient, certainly at present, to adopt a course which would be regarded by so large and respectable a part of its friends and donors as divisive and revolutionary.

The following letters were read in this connection :¹ —

SUNSET RIDGE, SHELTER ISLAND HEIGHTS, }
September 30, 1886. }

DEAR DR. ALDEN: I am extremely sorry to miss the approaching meeting of the American Board at Des Moines, but circumstances which I cannot control make it impossible for me to attend it. I trust that the meeting will be marked by unity of feeling and harmony of judgment among those taking part in the discussions, and that it will bring to them, and to others, rich returns of deep and fruitful spiritual impulse. Of course I earnestly and confidently hope that no action will be taken at the meeting which can be construed by anybody as removing the Board, or its Prudential Committee, from the original doctrinal foundations, or as contributing the support of the Board, moral or financial, to the furtherance of a recent speculation which appears to claim no Scriptural authority, which seems to many rashly to encourage the delay of repentance, and by which it seems as evident as the sun in the sky that the missionary enthusiasm of seventy-five years ago could not have been inspired, almost equally evident that it cannot be now successfully maintained.

With the prayer that the blessing of the Divine Master may rest upon all assembled at the meeting, I am,

Ever faithfully and fraternally yours,

R. S. STORRS.

DR. E. K. ALDEN.

[Applause.]

Extract of letter from a returned missionary of several years' experience, now a corporate member of the Board : —

October 4, 1886.

I do pray that the blessing of God may rest upon the meeting, and that all present may have great wisdom to say and do just what will promote the honor of God and the advancement of His cause.

¹ (1) From Dr. R. S. Storrs, of Brooklyn, N. Y. (2) From a returned missionary from Turkey. (3) From a missionary of experience from India.

I hope the discussion on the theory of a second probation will not so overshadow the meeting as to prevent its being a great spiritual power and blessing.

Allow me to say that with the theory I have no sympathy. It seems to me it is the offspring of a wish that it *may* be true, and not the offspring of the prayerful, candid study of the Bible. I can find no foundation for it in the teachings of Christ, nor in the entire Word of God. Its inevitable trend is toward Universalism. The Scriptures just as strongly teach our probation in a preëxistent life as they do our probation in a future life.

Moreover, its practical working would be exceedingly disastrous to the missionary work.

It would greatly cripple, if not completely paralyze, the efforts of our missionaries. The heathen are very tenacious of the beliefs and customs of their fathers.

If a missionary holding the hypothesis of a second probation should urge them to repent, they would reply: "Our fathers have a probation in a future life, we will believe and live as they did and take our probation with them." If the day ever comes when the American Board incorporates the theory of a second probation into its creed, and sends out missionaries holding and preaching that dogma, I believe its splendid history will go out in darkness, and God will write over its doorway, "Ichabod, the glory is departed."

Sincerely yours,

Extract from letter of a missionary of South India of over twenty-five years' experience:—

August 18, 1886.

. . . I must confess some surprise at Mr. ———'s speech at Andover, and the relief he expected to find in the new doctrine for the heathen Hindus in respect to their ancestors. I have been a good while in the country, and have heard the objections of the people to Christianity till I can tell most of them when I see them. I acknowledge that I have heard a Hindu inquire what about his ancestors in case he became a Christian; but to every single time I have heard, or heard of, this objection, I have heard the heathen make nine hundred and ninety-nine other and different objections. So the relief to me in the new doctrine would be extremely slight. Would you like to know what the most common by far of all the objections the people make to Christianity is? It is this. Your religion will not allow a man to lie, or steal, or deceive, or do any of that sort of things. We can't live without doing them. Your religion is very good, but we cannot follow it. If anybody would give us relief that is relief on this head it would be a favor indeed. But is it said that these people worship their ancestors, and therefore must esteem and feel great tenderness for them? Practically; for the last six years I have had more to do with the

Brahmins, the chief of all ancestor worshipers, than with any other caste ; and I have never heard them make the objection to such an extent that I recall that it has ever been made even once. I should suppose that people who esteemed and felt personally for their ancestors would know something about them. But, as a fact, there is not such a thing as a biography of any single native man or woman in India, except what Western civilization has directly or indirectly inspired. And what is more, there is not a Hindu History, unless of the same description. And furthermore, there are no graves and monuments of the dead, great or little, that owe their erection to the esteem and affection of surviving Hindu friends, except those that Christianity have suggested. Under such circumstances it is hard for me to derive much hope that the doubtful doctrine will be of much missionary service — unless perhaps it is to the missionaries.

As to the other side of the doctrine, I must confess that I feel some anxiety about its relation to missionary work in the missionary field. It may be a perfectly harmless doctrine or hypothesis in Boston where the heathen world is ten thousand miles away ; but a probation after death for heathen has a very different working aspect here in India. The chief business of a missionary is to influence his native agents, and work through his catechists, schoolmasters, and preachers ; and a large part of the work of many of them is with the heathen. If those native agents are to be told that it may be believed that the heathen about them will have another and a better state of probation (for why another, if not a better), what do you suppose will and ought to be the effect on the strenuousness and urgency of their efforts ? They would not be logical if they did not say, considering their little success, that it is far better to transfer the whole matter of their heathen neighbors' probation to the next world than to have them fail by reason of the temptations, the natural bias, and the imperfect presentation of Christ that can here be made. I do not say that doctrinal views of probation beyond the grave will affect the fervor of the evangelistic zeal of the American missionary. He has the ideals, the revivals, the history and blood of New England in him. But his native brother here has equally the blood and ideals and history of tropical heathenism around him and in him. And I should fear for both. And I fancy I am not alone in such fears. I do not think it would be easy to get a pressing invitation from any mission in heathendom to a young man who would need, in order to go in best fighting trim into the field, to leave either his logic or his theology behind him. I do not say that the Lord has not work for men with hopes and beliefs as to a future probation somewhere in his vineyard, but I submit that the particular part for them is not where that vineyard runs out into the savage wilds of heathenism. . . .

August 20. This morning's mail brought us the "Congregationalist" of July 15, with Professor Phelps's article in it. All I wish to add is, that I sincerely hope that we in heathen lands may be preserved from the

new theology till you have tested it in the United States, and *proved* that it is an improvement on that of the past. [Applause.] The presumption is at present against it. Here is the worst and most fatal place to try it if it is false. Here it would be medicating society that is now moribund with the lethargy of Vedantism with the opiate of further probation. I fear such missionary work would be worse than useless.

(2.) Another reason for declining such appointment is the strong conviction that this new view is unscriptural and pernicious, tending to lead multitudes to fatal delusion, ruinous to souls both in the present world and the world to come. Those who thus believe cannot, therefore, conscientiously pursue any other course than that which has been already indicated. To do so would be, in their estimation, a serious betrayal of trust. With all due modesty, they must say with others who have passed through critical times before them: "Here we stand: we can do no otherwise. God help us. Amen." [Applause.]

Laying aside all minor inquiries, the practical question of the hour is as simple as it is serious, viz.: Is the doctrine of a probation after death for all those who have not rejected Christ during the earthly life, a doctrine which the American Board consents should be accepted and taught by the missionaries under its care? Hitherto, and as at present advised, it is safe to say that a majority of the Executive Officers and of the Prudential Committee have understood, and now understand, that the response of the Board to this inquiry is the same which it would be if interrogated as to the advisability of surrendering the doctrine of the Inspiration of the Scriptures, or of the Vicarious Atonement of Christ — an emphatic No. If they are mistaken in this interpretation, they should be otherwise instructed. [Applause.]

ROWLAND HAZARD, Esq., of Providence, R. I. — It is abundantly evident that there is great diversity of opinion here. It is also abundantly evident that this Board is not a doctrinal court to determine in this matter. Therefore it seems to me that the suggestion made in the report should be adopted, and this matter referred to a council for decision. To that end I simply arise to present a resolution.

Whereas, Grave and extensive discussion has arisen among the officers and members of the Board, and among the churches engaged in supporting the Missionary work carried on through the Board, as to the present methods used to ascertain the Evangelical soundness of persons offering themselves to the Board for service as foreign missionaries;

And whereas, The present session of the Board presents no adequate opportunity for such comprehensive and deliberate examination of the facts in relation to the case as a pacific settlement of the subject properly demands ;

And whereas, The report of the Home Secretary's report contains the following: "It has been suggested that the Prudential Committee might be relieved of the difficult and delicate duty of pronouncing on the theological opinions of candidates, by some carefully devised method of referring the question to a properly constituted council ;" and the Committee mentions this as a suggestion on which they are not called upon and do not feel themselves competent to decide ; Therefore,

Resolved, That a committee of nine be appointed by the President of the Board to act with the President of the Board to take the whole subject into careful consideration, make inquiries as to the facts, receive the suggestions of officers and members of the Board, and of its constituency, the churches, and to report at the next annual meeting, or at a special meeting of the Board to be called by the Committee, if deemed best.

After offering the resolution Mr. HAZARD said : —

Mr. President: I wish to say simply one word. In these differences of opinion which have been brought forward, we ought simply to fix our eyes upon one thing. We all want to advance the kingdom of Christ. We do not want to look at these minute differences. We want to carry the Gospel into all the world. And we accept that command which Christ gives us to go and preach the Gospel. Every one of us believes that *now* is the accepted time, that for us the probation is *now*. We want to fix our thoughts upon that and not upon these special differences. Let us leave this whole matter to a proper council to determine. [Applause.]

PRESIDENT BARTLETT. — Courtesy requires that if the resolutions reported by the Committee are to be amended, they should be referred back to the Committee. It should be distinctly understood by the members of the Board, that in accepting the report of the Committee they are only adopting a motion to print. That action does not commit the Board in any way except so far as the resolutions reported may be adopted.

Dr. QUINT. — There is a report of the Committee here with resolutions appended. The gentleman from Rhode Island moves that there be appointed a special committee to consider the special question under discussion. I take it that it is in perfect order to make that motion, to refer the whole subject to a special committee of nine to report next year. I would like to say that I desire that motion to be fairly met. I want to vote on it and to vote against it. I want this matter settled now and here somehow or other.

Rev. LYMAN ABBOTT, D. D., editor of the "Christian Union," said :—

Mr. Chairman, Christian Brethren and Sisters: It is very important, at such a time as this, that we should understand, if we can, first, what our differences are, and secondly, what our agreements are. I certainly shall not take much of your time, and it is with great hesitation that I have brought myself to speak here at all. But I shall try, in the few moments I shall allow myself, to draw the distinction between what are our differences and what our agreements.

If I understand aright, we are all agreed that this world is a lost world ; that it is a world of lost and condemned sinners ; that it is saved, and that every individual in it can be saved, only by the almighty grace of God by Jesus Christ our Lord and Saviour ; and that there is no way by which any child can climb up to the Father, but the Father reaches down and lifts the child up to himself. I understand, too, that we are all agreed that it is not desirable to be careless or loose or unconcerned as to the character of those whom we send out as foreign missionaries, and that a large discretion must of necessity be entrusted to the Prudential Committee and the officers of the Board in conducting their delicate and difficult task. We are all agreed, too, in recognizing the thorough innocence and conscientiousness on the side of the Home Secretary and the majority of the Prudential Committee ; and on the other side, I hope you are also all agreed in recognizing the honesty and conscientiousness of those who have differed from them. We are, I think most of us, agreed that it is not desirable to send out missionaries to preach the gospel, who are in doubt respecting any of the fundamental doctrines of the gospel, or who are hobbyists, or cranks, or one-sided men, or ill-equipped, or in whom we trust and hope that inadequate equipment will be counterpoised by earnestness and zeal. And we are also all agreed—and I thank the Secretary personally for his testimony in this regard, that not one of those who have been postponed, delayed, hindered, or held back from this missionary work is thus liable to any such criticism—that they are all educated, intelligent, well-equipped, bright-minded, and earnest in their Christian consecration. I hope that to all of them, male as well as female, the Home Secretary found himself "warmly drawn." [Laughter.]

The questions at issue are twofold. They are : First, How shall we determine whether one is orthodox,—whether he is in accord with the evangelical faith of our Christian churches? And the second is, What is the evangelical faith of our Christian churches with

which he must be in accord? One is a question of administration, the other is a question of Christian theology. The question at issue between us is not a question between new theology and old theology, — certainly not primarily. It is a question how the Christian churches of America shall decide whether a man has the evangelical faith and character that fits him for the missionary service, and then by what standard of measurement shall that decision be made. Shall we determine whether a man is fit to preach the gospel abroad, shall we determine his evangelical character, by a private examination, by a purely local committee, in examinations which are unknown to the public and in the nature of the case must be unknown; or shall we determine it as we determine the evangelical soundness of our ministry, by an open examination before all the people and in an open council? That is one question. On that I think we are honestly disagreed. For my part, I believe the right and true and wise, and Congregational and Christian method of determining the soundness of every one of these candidates is the method of open examination in an open council. [Applause.] I have no word but commendation for our Boston friends. I have no word but praise for our Boston committees. I, being a Boston boy myself, have full recognition of the fact that Boston is not only the hub of the world, but of the universe. [Laughter.] Nevertheless, this country has grown too large, and Congregationalism too widespread, and public sentiment too universal, and missionary interests too diverse and complicated, to have the evangelical character of one who desires to take this gospel of the Lord Jesus Christ abroad to the heathen, to be determined by any man, however honorable, or any body of men, however wise we may rate them, in any one single city and subject to the local influence of one single locality. I am aware that some of our friends, and some very wise ones, are very doubtful about the capacity of Congregational councils. My experience in them is not as wide and extended as that of my honorable friend, the Home Secretary. I have not been at as many. I haven't the opinion that they are infallible. I don't quite know where infallibility in even the Congregational Church resides. But I look back along the line of the centuries, and I remember that once before a great question arose as to how missionary work should be carried on, and who were competent to be missionaries, and what was the gospel they should carry in their hands; and I remember that once before a good and honored and venerated conservative constituency said to a man, "You are preaching a new theology, and you have in your hand a new doctrine that

militates against all our traditions of the past, and you must not preach it." And the question whether he should and how he should and in what measure he should was determined for him, not by a body or a committee localized, but by a council of the churches; and I am conservative enough to go back to the New Testament for the methods of our procedure as well as for the gospel we preach. [Applause.]

The second question is, What are the conditions on which a man or a woman may be sent out for this missionary service? I wish — and I call God to witness — that in all the part I have taken in this discussion I have wished so to state the facts and the issues with exact and perfect honesty and fairness. That I have always succeeded I will not claim; that I have been free from prejudice and misapprehension I will not assert; but God who knows the secret of the hearts knows that in what I have wrought in this matter, the little that I have wrought through my accidental position, I have tried to speak the truth and nothing but the truth and the whole truth. If I then understand the theological issue aright it is this: It is not whether men and women shall be sent abroad to preach a future probation to the heathens; it is not even whether men and women shall be sent abroad who hold that the heathen will have a future probation; still less is it the question whether men and women shall be sent abroad who believe in a second probation. But it is whether a young lady consecrated to the service of Christ, shall be refused ordination as a teacher in a missionary school because she says, I am not as assured that there is no future probation as I am of the existence of God; or whether a young man shall be refused ordination as a Christian missionary who says: I do not think the question of the intermediate state belongs to the content of revelation; I do not know. Or whether another young man shall be refused to be sent abroad who says: I do neither assert nor deny the possibility of a future probation; I simply say I do not know. In other words, there are some doctrines about which we insist our ministry shall know. If a man comes saying, "I want to go abroad and do what I can to build up a Christian civilization in Japan, but I am not quite certain whether Jesus Christ was the Son of God or not," we say to him, "We cannot send you." If he comes and says, "I wish to carry the gospel of Jesus Christ to the heathen, but am not quite certain whether there is a final and irreversible judgment or no, or whether the grace of God will go on and on until all are saved at last," we say to him, "We cannot send you." But when a young man comes

with the gospel in his hand and in his heart, and this is what he says, "I am sure that this world is a lost world; I am sure that the Lord Jesus Christ died to save it; I am sure that there is coming at the end of the world a final judgment, the issues of which are eternal life and eternal death; but I am not sure but that the infinite grace of God may find some way to make itself known between death and the judgment to those to whom we have failed to carry it through our supineness, our apathy, our neglect, or our factional strifes;" shall we say to him, "You shall not go"? I never will. My word shall be from beginning to end: "Go, and God's blessing and my right hand be with you." For myself I do not know. If, as the fruit of these meetings or any other meetings, a division line is run through our churches, and men who believe there is no probation stand on one side, and men who believe there is a probation after death stand on another side, what are you going to do with those of us who do not know? Must Congregationalism split into three denominations, one of which is sure of a future probation, one of which is sure there is no future probation, and the third of which is simply sure that God is good and love is love, and all things are in His hands? If it is, I belong to the third denomination. That poor and wounded traveler, bruised and bleeding and near to death, found on the road from Jericho to Jerusalem, had three probations, and he was saved by the last one [laughter]; but the priest who went by on the other side had but one opportunity to do God's service of love, and he lost it. What possible chance He who is great in mercy may find to work out his mercy in that broad world that lies beyond the clouds, I know not, but this I know: This is *my* only chance to take the gospel of God's love, that burns and blazes and warms in my heart more and more as I grow older, and carry it to the lost and the perishing. God help me to fill up the measure of my opportunity to do Christ's work here and now!

I have only one more word to say, and I say it to the venerable fathers of this Board. Through all the years thus far this Board has found a way by which men who believed in the saving grace of the Lord Jesus Christ could work together to carry the gospel to heathen lands. When that great controversy burned in New England and ran its great knife of schism through the Presbyterian church fifty years ago, it ran no knife of schism through this body; Old school and New school — some of you remember that controversy — worked side by side and hand in hand. The responsibility is on you, Fathers of Israel, whose experience, whose wisdom, and whose piety have

been our admiration and our example in all times past ; the responsibility is on you to find some way by which all that hold to the love of the Lord Jesus Christ as the saving grace of a perishing and lost world, can work together to carry the gospel to those lost ones. [Applause.]

The time of the morning session having expired, Dr. F. A. NOBLE, of Chicago, said : Is it not possible for the Board to continue its session after the audience has been dismissed ? There are matters of great moment before us. There is something to be said upon this question and other related questions, and it is now Thursday afternoon. I suggest that this body has not time to adjourn for dinner. I move that we continue our session one hour longer.

Dr. Noble's motion was carried and the debate continued.

A. H. QUINT, D. D. — I wish to make the suggestion that the question before us is simply on the motion of a gentleman from Rhode Island to refer to a special committee, and that a general debate is not in order. There would be ample opportunity for a general debate if we voted down this motion to refer. Therefore, I hope, Mr. Moderator, that you will rule that gentlemen must keep to that question simply, namely, the desirableness of referring the matter to a special committee to report next year.

GEORGE F. MAGOUN, D. D., Ex-President of Iowa College. — There are two resolutions, and there is a motion of Mr. Hazard to refer the whole matter to a committee of ten to report next year. Do we want to refer to a committee of ten the question whether we give thanks for the smiles of God upon our missionary work ?

A MEMBER : May I ask whether the question on the resolutions should be decided this year ? It has been reported that there are less than eighty corporate members of the Board present. That is less than one third of the whole number. It is therefore an important question whether so small a proportion is a fit number to decide so important a matter. I offer this suggestion as germane to the motion that has been made to refer this matter.

Dr. NOBLE : I suggest that the remark of Brother Smyth¹ should have been made before. The subject has already been brought before this Board.

Dr. QUINT : It has been said that seventy corporate members have expressed their opinion by letter. That makes 150.

A MEMBER : I do not raise the question whether this part of the

¹ Dr. Noble erroneously supposed the member to be Dr. Smyth. — ED.

Board is competent, but whether it is fitting that so small a proportion should decide it.

A MEMBER: If it is not fitting, the next meeting of the Board can rescind the action.

The MODERATOR: Those who are in favor of referring the whole matter to a committee of some kind say "Aye," contrary "No." I think the Noes have it. If there is a doubt we will take a rising vote.

A MEMBER: The Noes have it five to one.

Dr. WITHROW: Do I understand that we are to vote whether we are to refer the subject to some sort or to a particular sort of a committee?

A MEMBER: That is lost anyway.

Dr. WITHROW: What is lost?

A MEMBER: Mr. Hazard's resolution.

Dr. WITHROW: All right.

RALPH EMERSON, Esq., of Rockford, Illinois. — I take it that the desire of all here is that there should be a fair expression on this subject. I would make a motion that this whole matter be referred to the business committee, with instructions to bring this question before us in such a business manner that we can vote on it and know what we are voting on, and not be accused of trying to dodge or in any way get around the straight issue. Probably the business committee can put this question so fairly and so unmistakably before us that we can vote yes or no; and so it will not be necessary, as it is in the House of Representatives, to make an explanation lest when the man has voted no, he may, by some misconstruction, be considered as voting yes.

Dr. CHAPIN: I am going to ask the President to rule whether Mr. Hazard's resolution was lost or not.

Mr. HAZARD: I so understood it, and therefore I second Mr. Emerson's motion. I care very little what particular form we go through so long as it helps us to decide these questions by a direct vote.

The chair ruled that the motion to refer to the business committee was out of order.

Dr. QUINT: I understand that the second resolution means squarely to sustain the action of the Prudential Committee in declining to send out men who believe in probation after death. [Cries of "So do I; so do I!"] I do not say how I am going to vote, but I say I understand it to mean that.

The report of the Committee on the Home Department was accepted and the first resolution unanimously adopted.

Dr. E. C. SMYTH: Dr. Quint has put his own interpretation on the second resolution, which he has a right to do for himself. As it stands I shall vote for it because I don't understand it as he does.

A MEMBER: Then we will amend it.

Rev. F. A. NOBLE, of Chicago, offered the following resolution, which he said was intended to put the question on a stand where no one could possibly mistake their meaning as the representative body of Congregationalism: —

Whereas, From remarks made on this platform it seems difficult if not impossible to draw a general statement in terms so clear and strong as to cover the case; Therefore,

Resolved, That this Board distinctly and emphatically disavows its belief in what is called the doctrine of future probation, and it hereby instructs its Prudential Committee to exercise great care in selecting missionaries for the foreign field.

Dr. VOSE objected to the resolution, as putting an interpretation upon the second resolution offered by the Committee with which he did not agree. The passage of this amendment would therefore place him in an unfair light.

Dr. NOBLE: The brother who has just spoken has subscribed this morning to a report with such withholding of assent as he chose to make. That report and those resolutions are all that he has subscribed to. If this body does not choose to submit to those resolutions, they can change them, and it is perfectly right for them to do so. In either case this brother stands precisely where he did when he signed the original report.

I desire to take only a moment, Mr. President, for I know the brethren are hungry, but we are here to discuss a matter for which I think we should go without eating and without sleeping until we can settle it, and settle it definitely. My face is toward the light, and if I may be indulged in a matter personal to myself, I will say from the very outset that that has been the stand which I have taken. I believe my church under my direction, so far as I have influence with it, was the first church to adopt the new creed. The next Sunday after the new version of the New Testament was out I used it in the pulpit and I have used it ever since. So as soon as I could get my hands on a copy of the new version of the Old Testament I used that. I have been in councils where there were brethren coming up

whose faces leaned in the direction of probation after death ; but from their statements and from my sympathy with them, and from my view on the whole of what was wisest, I have voted in every instance for those men right straight through. My action has been misinterpreted. The largest council, as has been said, that was ever called in America for the installation of a man put itself on record in language as clear as that I hold in my hand to-day ; and yet a brother who has been upon this platform this morning, speaking about these things, has misinterpreted that action entirely. Now I feel that we have reached a point where we must let it be known before the world where we stand. [Cries of Amen.] What is it about this thing, Mr. President, that is so sweet and beautiful, for they come before us as the apostles of light and sweetness ? But what do we see ? “ By their fruits ye shall know them.” That thing touches Andover : it disturbs and it divides. It enters into the city of Boston : it disturbs and it divides. It enters into the newspaper offices, and it is a great good-fortune if it does n't disturb and divide. It enters into the churches, and straightway there comes alienation. It enters into the ministers' meetings, and there is a division and strife. It enters into the American Board, and instead of being here to-day to consider the great problem of saving the world, joined hand in hand and heart in heart with that work, we are intruded upon by this thing that calls itself simply a secondary doctrine, yet lifts itself to the front everywhere and also divides us. [Applause.] Now I say distinctly, we have had enough of it, and I insist that this American Board, so long as I have any vote to give, shall give a vote that will be distinctly on the side where we will understand it and the Prudential Committee will understand it, and the churches will understand it. Oh, what a strange thing it is ! Here are men seen in our churches, writing in our newspapers and reviews, going up and down in the land, speculating about the future and about the saving of souls in the future. There are two great ways of looking at this matter. One is to speculate here and to adjourn the saving of souls to the future. Another is to save souls here and adjourn speculation to the future. [Loud applause.] I propose to do what in me lies to save souls here and now ; and when, if through the infinite mercy of God in Christ Jesus I am permitted to enter into the rest that remaineth for the people of God, then I will speculate and rejoice in my speculations. But for the sake of missions, for the sake of our churches, for the sake of our standing before the world, for the sake of our influence upon all bodies related to us in the same work, I

want this American Board to lift itself up and to take a position that from this time forward shall be unequivocal. [Loud applause, and cries of Amen!]

The point of order was made that the resolution must, according to the rules, be referred to the business committee.

Dr. NOBLE: I understand that it does not go to the business committee. It is an amendment to the resolution before us for discussion. I should like to have that point decided.

Dr. VOSE: I say that this is an entirely new resolution subversive of the original, according to a fair and reasonable interpretation.

Dr. NOBLE: I think it is a fair and just amendment. The brother who has just spoken has subscribed this morning to a report with such a withholding of assent as he thought fit to make. That report and these resolutions are all that he has subscribed to. If this amendment is adopted he stands precisely where he did, and if it is not adopted it is within our power to change the resolutions if we see fit. I should have been exceedingly glad to subscribe to this resolution as it stands. But I have had some experience in finding my actions misinterpreted. When these resolutions were read, written as distinctly as it seems to me possible for anybody to write, they were immediately interpreted, and the interpretation was repeated, so as to mean what the chairman who drew them does not intend that they shall mean. Therefore, the time has come for this body to make a statement which no man in Heaven or earth can misinterpret.

PRESIDENT JOSEPH WARD, D. D., of Yankton, Dak. — If this motion is to be passed, ought we not first to rescind the motion adopted at Salem declaring that this Board is in no way an ecclesiastical body to decide ecclesiastical questions?

This question cannot be settled by any vote, whichever way it goes. It is not a question of comparing the zeal of one body of men with the zeal of another. It is not a question as to which is more devoted to the work of Christ. It is a question of dogma. It is a question of compelling men to vote upon what cannot be decided by the Board. It is an attempt to settle a question that would take months and years of thinking and discussion. And it is attempted to settle it now and here by forcing a vote when we are all weary and hungry. Is it right? I am in favor of the spirit of the resolution offered by Mr. Hazard. That is a better one to make use of in some way. [A voice: "That resolution was voted down."] I know it, but it is still to be spoken of. Isn't the spirit of that better than to try to settle this question by immediate vote? Isn't it better to take time to ponder upon this

than to compel men to vote and to compel them to append to their vote an explanation of what their vote means?

Dr. VOSE: I wish to press my point of order. I wish to have it settled. It need not take but a moment. If this is a new resolve it goes to the business committee. If it is an amendment, according to my understanding of parliamentary usage and propriety, it should go back to the committee that reported the original resolution. And if it is an amendment, how does it come in with the original resolution, and what sort of a figure do the two make together?

Dr. QUINT: There is not the slightest parliamentary rule of procedure or practice that I know of for referring this amendment back to the committee. When we accepted their report we took the matter out of their hands.

Dr. NOBLE: A resolution of this sort coming in after the previous resolution of course will need some adjustment. I offered it because it expressed a feeling which I have and wanted just that phase of the matter to come before the Board. I am not particular how the phraseology is put, if it be good Saxon that people understand.

PRESIDENT BARTLETT: I see no difficulty in that as a sequel to the previous resolution.

Dr. A. H. QUINT suggested certain verbal changes in the resolution, which were adopted by the mover, so that the resolution read as follows:—

Whereas, It seems difficult, if not impossible, to draw a general statement in terms so clear and strong as to cover the case; Therefore,

Resolved, That this Board distinctly and emphatically disavows its belief in what is called the doctrine of probation after death, and it hereby instructs its Prudential Committee to exercise great care on this point in its selection of missionaries for the foreign field.

Dr. WITHROW: As that amendment was conceived in the spirit of uncertainty as to the meaning of language, it seems to me that the very last line will need to have a clearer distinction of utterance than there is there, or it will be misunderstood. The Prudential Committee is instructed to exercise great care in the selection of its candidates. I think that in order to get our meaning we want to say that the Board instructs the Prudential Committee to exercise great care in the selection of candidates, and any candidate who cherishes this view is thereby disqualified [cries of "No, no, no!"]; then everybody will understand us. The Prudential Committee has already exercised great care. Let the Board say what it means. If it does not mean that, don't say it; but if it does mean that, say it.

Dr. CHAPIN: This comes in entirely in order as an additional resolution. I think very many of us here would prefer to vote upon these two resolutions separately. I move that we now take a vote upon the second resolution brought in by the committee.

Dr. QUINT: I would suggest that the motion to amend cannot be separated from the motion amended.

Rev. JOHN E. TODD, D. D., of New Haven. — We are not an ecclesiastical court to prescribe anything for the churches, but we are a corporation, a close and private corporation. We have just as much right to impose conditions upon the servants we employ as a bank has. The churches and the public, except through their opinion to which we shall always listen respectfully, have nothing to do with this business. Great pains have been taken to send to every corporate member of all shades of belief an urgent summons to come to this meeting. If any have not come it is because they have entrusted it to us to perform this business for them. We have come, some of us, fifteen hundred miles. We have rushed here from our pulpits and from our various occupations for the express purpose of declaring our opinions, and we propose to do it. But we don't want to do it in such a way that it shall be said that this matter was rushed through without an opportunity for full debate.

The Board then took a recess until 3.15 o'clock.

AFTERNOON SESSION.

After the usual opening exercises, the President stated that the question before the Board was upon the adoption of the amendment offered by Dr. Noble.

RALPH EMERSON, Esq. — In the vote this morning on Mr. Hazard's resolution, there was on the part of some of the corporate members a misunderstanding of the nature of the vote which was being taken. They supposed it was a vote to disentangle the question from some parliamentary difficulties. I rise to ask that it be reconsidered for the reasons that I have stated, and for the reason that I understand the President of this Board and the senior Secretary of this Board would have been glad to have been heard on that question before it received final settlement. I therefore request the consent, I should almost hope to receive the unanimous consent, of the Board to the reconsideration of that motion so that the matter can be brought before us, and that the President of this Board, if so disposed, and the senior Secretary, can be heard.

Dr. NOBLE: What my friend Mr. Emerson says is true. At the proper time I shall be glad to make the motion which he has suggested, but as I understand such business, we have a question before us. The question is properly on the amendment to the second resolution. After that resolution has been passed, I shall be exceedingly glad to vote to reconsider. I do not believe in the resolution myself to which Mr. Emerson refers, but I shall be exceedingly glad, I am sure, and I think every brother here will be glad to give the utmost courtesy to anybody who has voted under misapprehension.

President A. L. CHAPIN, D. D., of Beloit, Wisconsin. — I feel a little embarrassed in determining how to give my vote. For the reason stated this morning, by some one, the resolution does seem to me to put this Board in the attitude of pronouncing an *ex-cathedra* judgment on a theological question. I had forgotten it, but I believe that the resolution of 1871, which was referred to this morning, came from myself as chairman of the business committee at that time. I believe in that principle, and I would guard this Board, if possible, from any departure from the attitude then taken. It seems to me that it is not necessary for this Board, in order to accomplish what perhaps any may desire, to go the length of the resolution offered by Dr. Noble. I wish, therefore, to offer as an amendment to that amendment the following, or something like it. If it is carried, very well; if not, it will express my mind upon the point on which I should like to vote. The suggestion is that immediately following the resolution offered by our Committee, this be appended:

The Board is constrained to look with grave apprehension upon certain tendencies of the doctrine of probation after death which has been recently broached and diligently propagated, that seem divisive and perverse and dangerous to the churches at home and abroad. In view of those tendencies, they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine, and advise a continuance of the caution in time to come.

The resolution speaks of a principle. This does not, but refers to the action on that principle. Mr. President, the action of the Prudential Committee which has been complained of under pretty severe charges, as I understand it, has been of this character, cautionary. I suppose the members of that committee have felt as I have felt, and as a great many others all over the land have felt, that this doctrine which comes up before us, some aspects of it, has a tendency which is divisive and perverse. It is divisive to-day. How perverse it will be remains to be seen. What we desire to do is to

justify our Committee in their caution on this ground. They call their doctrine "secondary," but from the manner in which it has been put, it seems as if they regarded it as something more than secondary. As I understand it, the action of the Prudential Committee has not been in any sense a decision saying to any one of these brethren, "You cannot go." There has been a hesitation about it. I for myself have rejoiced in that. I have felt as though it was time for hesitation. I should feel precisely the same if sitting in an ordaining council. It may be that time, which is a great factor in all these themes, will show that these apprehensions are not well grounded. I should be very glad if it does, but just now I cannot get those apprehensions out of my mind. I believe there are a great many here who cannot get rid of them, so I have thought the matter could be put perhaps better in this form. It would be approved certainly, as an expression both in regard to the past and the future. It would not seem so hard, not so objectionable as the other resolution, yet I am not sure but it would accomplish all that any of us would wish to accomplish. [Applause.]

Z. S. ELY, Esq.—I heartily concur with President Chapin in this resolution. I think that our good Secretaries have been a little too particular. While I do not hold to the "new departure" as it is called, I feel that if there are any persons coming forward with the love of Christ in their hearts, and the desire to proclaim the gospel to the heathen, in view of the demand there is for such consecrated men and women, we should send them out. Do not question them on minor points. We send out such men as Jerry McAuley in our cities without questioning them in regard to their particular theological beliefs, and we support them. I think, also, that this society ought to send good men without questioning in regard to these minor points, especially if they do not intend to make a hobby of them, and are not cranks, and can work harmoniously with the other members of the mission. We need the men. Where are they to come from? If they are consecrated men, do not question them too closely about this matter.

Dr. NOBLE: I rise for just a moment to make a remark with reference to the amendment. I accept the substitute which has been presented. [Applause.] I should have been glad to have accepted the substitute from any gentleman who thought the matter might have been expressed more felicitously than it was possible for me to do in the moment I had before me at the meeting this morning. I had no thought when I entered the house to-day that I should pre-

sent a resolution of that sort. When the resolutions were read by the chairman of the committee it seemed to me that they were so clear, that they were so emphatic, that they could not possibly be misunderstood by anybody nor possibly misconstrued. But when one gentleman after another took his place upon the platform, and began to say that those words did not mean this and did not mean that, it seemed to me desirable that somebody should present something which should represent the sentiment of this body. I had no thought when I gave it that it would be permanent in that form, and I am exceedingly glad that gentlemen have taken it upon themselves to express that in language which should more nearly comport with the methods of this Board in its action with reference to the Prudential Committee. It is understood here that that resolution expresses precisely the thought in the resolution which I had the honor to offer. If it does not express that, then I should not feel at liberty to accept it. But inasmuch as Dr. Chapin views it as the same in substance, and is designed to express the sentiment and conviction of this Board with reference to the doctrine of probation after death, I heartily accept it. And I hope we have succeeded at last in making ourselves so understood that every minister, and every professor, and every board of deacons, in the United States of America, will know what the American Board has said, and where the American Board stands. [Prolonged applause.]

ADDRESS OF THE REV. WILLIAM HAYES WARD, D. D.

Mr. President, Fathers, and Brethren: I had the pleasure a year ago of speaking for this Board and reporting the good work which our Board has done in Turkey. That was a pleasure. But to speak here to-day on the question on which we differ is to me not a pleasure. It has just been said that the resolution which has been read by President Chapin is tantamount in character and meaning to that which has been withdrawn by Brother Noble. If that be the fact, then it is a diametrical contradiction of the resolution which was adopted at Salem in the year 1871. The resolution then adopted was to the effect that this Board had no right, and it was no part of its duty, to settle theological questions.

PRESIDENT BARTLETT: That is not so.

SEVERAL VOICES: Let us have the resolution read.

Dr. WARD (continuing). I will not press that point. I do not deny that this Board has a right at this present time to reverse any position which it has taken in the past. I would not stand in the

way of that being done if it be wise to do it, and if the gravity of the occasion calls for it. But I wish it to be understood that this resolution, which is offered as a substitute, is offered for the purpose of avoiding the apparent contradiction to the action of 1871, and that it is to mean the same thing as the resolution that does contradict that action. I think this is clear.

Now, further, if this resolution is adopted, it not only contradicts that action, but I wish it to be understood that it contradicts the wish and desire of a very large portion of our missionary force. We have had letters read. It has been asked by some one just now whether letters could not have been read equally well on the other side. The letters read by the Home Secretary were written by most worthy and honored missionaries. But don't you understand also — the statement has been made here — that there are letters from one of the most honored missionaries in India stating that it is the unanimous wish, as I understand it, of those connected with the Marathi mission that Mr. Hume should be returned, because they know him and because they feel the need of him. [Great applause.] That is something which is to have its weight just as much as those letters which have been read. There has been read, I think, a letter from a missionary in Japan, expressing his great apprehension of the danger of sending in men who should differ from the old doctrines. But I have received a letter, which I think I shall take the liberty of reading here, — for private letters have been read, and why should not I read this private letter? It was sent in connection with a letter published and referred to, the letter of the Rev. Otis Cary. The title of the letter was, "Keeping Laborers from the Harvest Field." The letter has been published in the "Boston Journal," the "Advance," and the "Andover Review." It was the intention of Mr. Cary to make, on behalf of the missionaries of Japan, his earnest appeal, as he knew that these men were kept back on account of holding a speculative theory. Now, before I read that letter which accompanied the letter that has been published, I will read a single passage from this article. "The present writer is not a believer in the new theory. It has seemed to me that one serious objection to it is that its acceptance would keep back men from missionary work. That argument is now done away, or rather it is turned against those who offer it; for, if reports are true, it is those who deny a future probation who keep back men from the mission fields. Those who are doing this are doubtless acting under the very best motives; but do they realize the fearful responsibility that they are

assuming? If those of us who hold to the old theories are correct, then these millions of Japanese have only this life in which to obtain salvation, and in all human probability the keeping back of men desiring to preach the Gospel will prevent many thousands from hearing it before they die." That is the spirit of the whole letter of Mr. Cary. Accompanying this was a letter which came to me, of which the following is a copy: "The undersigned, members of the Japan mission of the American Board of Foreign Missions, having read the article by the Rev. Otis Cary, Jr., entitled 'Keeping Laborers from the Harvest Field,' hereby endorse it as substantially expressing their views upon the subject with which it deals." This is signed by nine members then in the service in Japan. It was stated in the letter accompanying that one other would have signed it without doubt if he had been asked. That makes, with the writer of the letter, eleven members; and I think there are twelve, or, at any rate, there are but fourteen in Japan, which makes eleven out of twelve, or, at the worst, eleven out of fourteen which take that position. Now, brethren and fathers, I honor you, I honor these corporate members, I honor their wisdom, I honor their love for the cause of Christ, I honor these men who have acted as a Prudential Committee, and I honor the Secretaries of the Board. But, before Heaven, I honor more the men who have gone forth to do the work of the missions in foreign lands. [Applause.] I have great faith in your judgment and your wisdom; but I have not one whit the less faith in the wisdom and judgment of these men in the field who are bearing the burden and heat of the day. I praise these men on the Prudential Committee, whose business it is to unloose the shoe latches and to wash the feet of the missionaries of the Gospel. They are the servants of our missionaries in the field. We put them there for that purpose, and they are doing a noble work according to the best of their ability. But I want to hold it firm and fixed in my own mind that the missionary should stand first. It is not the money; it is not the men who manage the money, or the men who manage the men; it is the missionaries themselves. There were missionaries ready to go before there was a Board established to send them; and, please Heaven, there will be missionaries to go if every Board on the earth should perish. [Applause.]

Now, I am not surprised that this is made a very serious question. I am not surprised that the members of the Prudential Committee and certain members of the Board should have taken the position clearly and definitely, that men holding these views should not go as

foreign missionaries. That comes out of their belief that this diversion from what has been the faith of the churches is a vital diversion. There is a serious question which we have got to meet. There is no use in dodging it; we might as well consider it fully and frankly. Is this a diversion from the old faith of such a serious and vital character that it overthrows evangelical faith? Dear brethren, we have had diversions before. We have had those which were vital. We had the Unitarian conflict; and that Unitarian conflict was settled; and there is no thought of changing that settlement. Let a man come to us as pious as Channing was, a man of prayer as Channing was, and come before this Board asking to be sent as a missionary, and there is no member of the Committee, no council of Congregational churches, that would for a moment consent that he should be sent. And why? Because he holds those views in reference to sin, in reference to the Person of Christ, in reference to the atonement, which are such as to utterly vitiate and are absolutely contradictory of our system of faith. That is settled, and settled only in one way.

But since then other cases have come up, three or four of them. It is not a new thing to have come before us a charge which says, "This is a new doctrine and a new theology which is being preached, and this theology is a vital heresy." It has come again and again and again in the history of the Board. The Presbyterian controversy has been settled in one way, and that way has been on the side of liberty. There is that old question between the Old and New School. New School — mark that. The arguments presented by the Home Secretary have been: "Shall we hold *new* views? Shall we permit new views which are different from those that have been universally held?" There were new views in those old times, and it was called a New School. It was the settled policy of our Board that both the Old School and the New School should be allowed. If I am not mistaken, it was decided and understood that the constitution of the Prudential Committee in that old time should be six on the one side and five on the other in order that there should be no unfairness in this matter.

Then came the question of Perfectionism at Oberlin. There were tremendous charges of heresy. There were charges of heresy in reference to Hartford and Bushnellism. But we settled those things on the side of liberty. We were not frightened at the assertion that this was a new departure. We did not think that the fact of its being a new phase of thought should absolutely condemn it, because we were to expect that new truth should break out of the word of God.

Now, let me say a word as to this one point, which I concede to be the vital point, and that is, whether this new view is a vital and destructive heresy. Let me say that personally I have no kind of liking for it. The fact is, that I was bred in the old New England theology. Before I went to college I read Edwards and Hopkins and Bellamy through, and pretty much the whole body of New England theology. I had it pushed into me by Professor Park and others. I never had any reason to vary from that vital doctrine which holds that the way to see the truth of God is by studying God's Word, and getting at it through the reason and by faith in God. [Applause.]

And now there is, as I understand it to-day, a difference, but not as to whether a great many of the heathen shall be saved. We have had a great modification of view during the history of the Board, and that fact must be remembered, as to who would be saved. At the beginning of this century it was the general view that the children of believers would be saved and others would not. To Dr. Charles Hodge and Lyman Beecher more than to any other men is due the prevalence now of the view that infants all over the world, heathen as well as others, will be saved. We do not raise a question how old those infants may be. Some hold that they are one year old and others that they are five. But it is accepted without question that infants are saved.

There has also grown up the view, which was not the view in the earlier history of this Board, that a very large number of heathen are saved in the good counsel of God. The early sermons preached before the Board did not give one hint of this doctrine. It is constantly brought up in the Universalist papers that the Orthodox Congregationalists, as proved by these sermons, held, and perhaps still do, that the heathen are going down to everlasting death, and that only those who receive the gospel preached by the missionaries will be saved. But you know, brethren, for you have heard it in the sermon preached here on Tuesday night, that now the view may be held that an immense multitude which no man can number, from every kindred and tribe, will be saved. There are those among us who still hold the early views. I believe that one of these is the gentleman who has presented the report of the committee to-day, and that he has said that he has only heard of a score of cases of heathen who gave any hope that they were saved. But the view is universally held among us that there is a very considerable number. If our good friend Dr. Withrow should go as a missionary to the heathen, and a heathen should say, "Do you believe, sir, that our ancestors are

saved?" he has to say, "I cannot tell; but I do believe that immense multitudes are saved." [Great laughter and applause, renewed again and again.] When Mr. Hume comes to them and they ask, "Are our ancestors saved?" he has to say, "I don't know, but I have hopes that very many of them will be saved." There is absolutely no difference as to the fact alleged. I want that clear. As to the question whether heathen will be saved, all agree that a very considerable number of heathen will be saved. There has been this great change in the general faith of the church during the last seventy-six years. And now the only question to be considered is just this: What is the theory which you will present which will explain how it is that the heathen which will be saved will be saved? [Laughter and applause.] That is all. That is the whole of it, nothing more and nothing less. And it is on this question and no other question that this great hubbub has been raised. [Applause.]

I do not like the theory which has been presented. I do not like it because I think it is based partly on a "Christocentric" conception of theology which seems to me unreasonable, and partly because it is based upon an over-orthodox and over-strict theory of the interpretation of the scripture; based upon an interpretation of the scripture which says that only those who believe shall be saved: and it draws the conclusion that if these people do not believe in this world, and they are going to be saved, it must be that they will get their belief in another world, because then they will have Christ presented to them and will then be saved. I say this is based on an interpretation of the scripture, which I do not like. But mark this, and this is an important point: that dangerous theology does not come out of that kind of heresy. Dangerous theology which leads to Unitarianism may come out of other principles, but it does not come out of the principle which magnifies Christ and his importance to the soul, or out of a doctrine which magnifies the necessity of a certain literalness in the interpretation of the Scriptures. While I do not like it I am not afraid of it. I am no more afraid of an over-literal interpretation of the Scripture, or a doctrine coming out of it, than I am of the premillenarian doctrine which comes out of an interpretation of the Scripture which appears to me over-orthodox and over-literal. For these reasons, brethren, I do not fear this theology.

I wish to present simply this point: This is a theology which is a mere abstraction, a mere speculation. We have had it brought clearly before us. That point has been made admirably clear, that it is a mere speculation. And, brethren, liberty of speculation is freedom of thought. [Applause.]

The man who dares to say we shall not have liberty of speculation, that man is an enemy of free thought; and the determination on the part of the brethren in our churches that we shall have liberty of free thought is just as fixed as the determination in which we all agree that we shall have a sound theology based upon belief in God and based upon the atonement, and the supernatural, and the divine God-Christ.

I have said more than I intended, but I have not said nearly all that I would have liked to say. But there are a great many others who wish to speak. Yet I would like to say this: I have understood that there is before this Board a protest coming from the church of which Mr. Hume is a member. I think it is here, and I shall call for that to be read. And I think there are other papers. If I am not mistaken there is a communication from the President of Yale College, and I would like to have that read. [Applause.] I think it must have been sent for the purpose of being read. [Laughter.] Dr. Clark has opinions on the subject. There is no man to whom the cause of missions is dearer, no man of sounder judgment or larger love than he has. [Applause.] It will not do to decide this question by a snap judgment or an over-hasty judgment, and to say that these men are downright heretics.

I do not know of any one who says that this doctrine is divisive except those who are attacking it. I say first, that the men who hold that doctrine have a right to their speculations. And I say, in the second place, that when they have been attacked on this side and on that, from Boston platforms, and in newspaper columns, and those who held this view have been attacked and kept from the service of the Board, it was the duty of those who held these speculations to stand up, not for the speculations, but for the liberty of free thought, among the Congregational churches of this land. [Great applause.]

ADDRESS OF PROFESSOR GEORGE N. BOARDMAN, D. D., OF CHICAGO.

[Dr. Boardman's appearance on the platform was greeted with loud applause.]

Mr. President and Brethren: I had no intention of taking part in this discussion, but inasmuch as it has been said here, over and over, that the question is a mere speculation, a secondary question, and an inferior question, and a subordinate question, I do not wish to let that language pass unnoticed. I wish to say that I do not consider it inferior or subordinate, when it is taken in all its connections. The question has been discussed as if this doctrine of

future probation could be cut out of everything else and presented alone, as if it was a pleasant little thing, a toy, a little plaything which any man might carry in his pocket and take out to amuse himself with when he chose. [Applause.] Now, there is no such Christian truth anywhere. It involves great interests, and we must take the thing as a whole.

There may be men and women who look at it for their amusement or their cheer, when they are weary or encourage the dim hope, without thinking what it means; but men who teach theology ought to think what it means, and they do some of them think what it means; and while I would not abridge any man's liberty of thought, I think this Board has a right to decline to employ some men who are too free with their thoughts. [Storms of applause.]

Now, I want to say that this doctrine involves the doctrine of sin. Mr. Abbott has said here that we all acknowledge that this is a lost world. I was glad to hear him say it. [Laughter.] The Andover men in their "Progressive Orthodoxy" don't say that. [Several voices, "They do, they do."] It is there written that they claim, not that no man can be *saved*, but that no man can be *lost* until he knows the Lord Jesus Christ. [Applause.] It involves the doctrine of sin. It involves the relation of the atonement to the moral government of God, and puts it in a place that destroys the atonement and the doctrine of grace, in my opinion. I give it simply as my view. It changes the doctrine of the judgment. It changes the doctrine of the work of the Holy Spirit. It changes the doctrine relating to the justice of God. For it assumes that for the soul to be in this world judged, condemned and lost, is a terrible impeachment of the justice of God. And the doctrine is built on the injustice of God in the past in dealing with men under his simple moral government, and the belief that he will be just hereafter inasmuch as he has not been before. [Laughter and applause.]

I have known this doctrine before it was proclaimed from Andover; and I have read all that they have written, nearly, on this subject, I suppose. I have been interested and struck by their articles. They are men with whom I wish I could fully agree. I have been greatly affected by the remarks made on this platform; by some of the remarks certainly in the very instructive address of Dr. Ward who has just preceded me.

I simply give these views as views to which I come. When we vote on the question, if I should be obliged to vote against them, I wish it to be understood that I vote on my own view, and I do not

say that I should vote as I now shall if I held the views that they hold. [Laughter.] The views I have presented I think are a fair representation of their doctrine. I do not say they all would admit that. I do not say that any will. But I do say that when they began to talk they said it was revolutionary. They understood it to be revolutionary. Some of them have said, that the movement at the time of the Reformation was not so great as this; that to go from Dr. Woods to the present professor of theology at Andover was a longer step than to go from Leo X. to Luther. [Applause.] They have said that the old theology is a moribund theology, while they had a living theology, and a theology that is to take possession of Christendom. They talked when they began it as if they considered it revolutionary. And they were right. It is perfectly and thoroughly revolutionary of the doctrines of grace as I understand them. [Applause.]

ADDRESS OF I. W. ANDREWS, D. D., PRES. OF MARIETTA COLLEGE.

I wish to say, Mr. President, a very few words as stating how the case lies with me. I expect to be called on to vote, and I wish to say why I vote, and how the thing lies in my mind. I do not wish to give any theological lecture; I do not wish to explain the new doctrine. I do not wish to say anything in opposition to the new doctrine. But here is a Board, a Board of Missions representing the Congregational Churches of the United States. They receive contributions and through their Prudential Committee they send out missionaries.

Now, within a recent period there have come to us complaints through the newspapers, of the action of this Prudential Committee. Severe complaints have been made, and those who made them have said that this matter has got to be discussed and decided at the meeting of the Board at Des Moines. Now, we come here to decide it, and it looks a little as though there would not be a chance to decide it. It looks a little as though there was a good deal of talking against time. Here is a Board that has come for a certain purpose, and already this question has taken up a great deal of our time. I take it that every corporate member of this Board is acquainted with every fact that has been stated here to-day, outside of the Home Secretary; for we read the newspapers, and all these things are in the newspapers, reported with all the eloquence the writers can command. Now, the Board is imperatively called upon to express an opinion. The Christian world expects an opinion. We have referred

the matter to an able committee, and that committee has reported in a very temperate way in two resolutions.

Now, these resolutions are amply sufficient for me. What we want here is to say to the Christian people and to the Congregational Churches of the United States, whether we endorse that committee or not. Now, that is what I think is the simple question before us. We are not to discuss all these points. We are not to go through this history; we are not to state what this missionary wants or that missionary wants; but we are bound to say whether we approve this committee. That is the question before us, pure and simple. We may stay here to the end of this year in discussing matters and hearing our good brethren present their doctrines, and we shall not be any nearer to a conclusion.

There is one thing that strikes me very singularly. They said in the papers that Doctor Alden is the innovator, and that the Prudential Committee have started a new thing; and yet, — and yet, the whole drift, the whole title of the doctrine which is advocated here is called “the *new* departure.” And because we hold to the old, and because we want the committee to go on as they always have done, they say we are innovating. [Applause.]

The question before us is a business question; and it seems to me that we do not need to devote a great deal more time to discussing these theological aspects. I am sure this Board, every man on this platform, has made up his mind how he will vote, whether for or against the committee. [Applause.]

ADDRESS OF REV. NEWMAN SMYTH, D. D., OF NEW HAVEN, CONN.

[Dr. Smyth received a hearty ovation when his name was announced by the moderator.]

Mr. Moderator, Fathers and Brethren: I do not come upon this platform to state or even to maintain any theological opinions whatsoever. I would not walk across this platform to convert Dr. Withrow or any other man upon this platform to my particular manner of meeting one of the objections to our common Protestant faith, which has overhung the centuries. But there are many of us, sir, who would walk across this broad continent if we could dissuade the fathers and brethren from adopting a policy, not a catholic and Christian and comprehensive policy, but a policy of exclusion in the management of this Board, most perilous as we believe to the kingdom of God and its progress upon this earth. [Applause.]

And yet, Mr. Moderator, you will allow me to say simply this:

that the representation of certain theological views which in common with others I have been supposed to hold, which has been made upon this platform to-day, I will definitely, distinctly and with emphasis say, are not the views which gentlemen who are charged with having disturbed the peace of Israel really hold. [Applause.] We believe, as you all believe, that this is a world lost in its sins. And we do believe also that it is a world redeemed in the eternal purpose of God and of Christ Jesus our Lord. [Applause.]

Mr. Moderator, I wish to make but one single objection to the *form* of the proposed action now before us, an objection which I think may be worthy of the consideration even of those brethren who differ entirely with us in our views of the action to be adopted by this Board. I object to the resolution which has been offered by Dr. Noble, and still more to the resolution which has been offered as an amendment, that these resolutions are ambiguous and vague. [Shouts of applause and laughter.] And, gentlemen, they do not cover the cases which are referred to in the correspondence lying upon the Secretary's table to-day. [Applause and laughter.] With perhaps but one exception — I am not sure of that, but for candor's sake I will state that possibly there may be one exception — I do not understand any one of these brethren, and these sisters too, who have been discouraged and hindered from entering the missionary service, have affirmed their belief in the doctrine of future probation. Some of them have expressed a doubt with regard to that matter; and some of them have not been prepared to affirm a positive dogma in the opposite direction. Now, gentlemen, we want to know, and we want to know in all candor and plainness, exactly whom you mean to instruct your committee to exclude by these resolutions. Do you mean to exclude the student from New Haven who has simply declared that he does not know, and is not prepared to affirm, that the Bible positively excludes all possibility of gracious opportunity for particular souls hereafter? Do you mean to assert by this action that all those who have doubts, who are not prepared to affirm as a positive dogma the decisiveness of this life in all cases, that all who are not prepared to maintain the doctrine set forth in the correspondence and conferences of the Home Secretary, that all these persons are to be forbidden to go as foreign missionaries? If so, then say so. Make your resolution perfectly unambiguous, unmistakable, plain and clear. Say so in the language of the Home Secretary. Say so by this clear and unmistakable declaration if you will, that this Board, this Board which in 1871, in a moment of

calmness, and not of theological passion and strife, declared that it was not a theological court to settle matters of doctrinal dispute; that this Board, without authority from the churches of our common order, acting in its sole and exclusive corporate capacity, affirms as a condition of missionary service, as a condition of preaching the gospel of the Lord Jesus Christ to a lost world, that all candidates must declare their belief in the dogma that this life is for all men decisive of their endless condition. Gentlemen, say what you mean. Have the courage of your convictions. Do not leave us any longer in ambiguity and doubt and vagueness. [Applause.]

Mr. Moderator, I have dwelt altogether too long, perhaps, on the mere theological aspects of this question. They are not those in which I am most deeply interested. I do wish to say a few words, if you will allow me, upon what would be the effect on our churches, our ministry, and the Christian world, if at this time you seek to take this theological action and to commit this Board to the position which an unambiguous and clear action would commit it to.

Let me remind you, brethren, that the action you take to-day reaches beyond New Haven, reaches beyond Andover, reaches to every missionary home under the charge of this Board; and that if you adopt this theological declaration you bring questionings of conscience and doubts to some of the most faithful and devoted missionaries of this Board. I have in my possession, sir, a letter from a missionary of this Board; and I know from that letter, that, if you take such action as this to-day, it will become a very serious question whether that woman who has given her all, not to propagate any doctrine, but to save souls, whether that woman must not in Christian honor return from her most successful missionary work. Consider how far, how very far beyond the immediate and personal interests of the gentlemen represented on this platform, this action of yours is to go. Consider also, brethren, let me implore you, the effect of this action upon the young men of this country.

When the Duke of Wellington saw the boys at Eton, he said, "There the Battle of Waterloo was won." When we see the young men in our leading theological seminaries, when we know their temper, their tendencies, their desires, and their beliefs, we may know something of what is coming. When some of you, honored sirs, shall have gone to your reward, and our hairs shall be gray, if we are to win the battle for Christ in this nineteenth century, it will be won by the young men who are this day in all our churches and in all our seminaries considering the question whether they can

apply themselves in the service of our American Board to the larger and diviner service of our common Master abroad. I know something of the temper of these young men. I overheard a brother remark, yesterday, that he believed that Yale Seminary was sound, but that it was influenced by some very bad surroundings. [Laughter.] I belong to the environment of that Seminary. It is not for me to speak of the professors of that institution. I believe a letter of the president of that institution is here in this room, and he can speak for himself. [Applause.] But I know something of the temper of those young men, of their consecration, and their love and their faith. I know something of the spirit that is actuating the seven or eight young men in Yale Seminary who are waiting with intensest anxiety to know whether this body of venerable men will permit them to go forth and serve the Lord Jesus Christ in the freedom of the truth and the Gospel. And I know that you cannot rely upon missionaries from Yale Theological Seminary for years to come if this policy of exclusion is to be adopted as the policy of this Board. These young men, sir, had they deemed it proper, would have been here by petition and resolution, beseeching you not to require of them any other or further test of evangelical faith and soundness than that which is required of the professors whose lectures they attend and the pastors whose sermons they hear. [Applause.]

Consider also the effect of such divisive action upon our churches at home. Thus far, thank God, some of us have succeeded in keeping this matter of probation out of our pulpits, regarding it as a secondary matter. One of the most venerable members of my own church — sir, you will allow me to state this, for I feel that even this statement may not go unchallenged — asked me if I would not preach a sermon on this subject of future probation. I told him I had no occasion to speak to them on this subject. I said I knew that the matter was discussed in the “*Congregationalist*” and by Joseph Cook, but that I had no occasion to speak about it to them. Now, gentlemen, if you adopt this resolution characterizing a view which, in its proper proportion, and in its right place, as we trust, has been admitted into the Christian thought of some among us, you precipitate a discussion of this very question that you dread, into every pulpit and town and hamlet in this land. [Cries of “Let it come! let it come!”] Let it come; but first, oh! let the kingdom of our Lord and Saviour Jesus Christ come. [A tempest of applause, continued and renewed.]

This matter is too serious even for manifestations of sympathy.

Let me, for I have already taken your attention too long, let me simply say to you, fathers and brethren, not as one who speaks with authority, but as one who knows something of the spirit and temper and beliefs of the brethren whom you have accused of teaching the divisive and perverse doctrines, that, come what will, and do here to-day what you may, ours too are the fathers, ours is the historical faith of the church, ours is the right of children in the evangelical work of the Christian Church; and we mean to stay here, so help us God. Sirs, you cannot put us out. We will not be excluded. We will not forfeit our right and our responsibility in the missionary work and the Christian Church. And though you pass a resolution if you please, to-day, yet we shall come to you again and again and again, come to you bearing in our arms and our prayers, the consecration of the young men of our seminaries and our churches, asking you for the kingdom of God's sake to accept them as preachers of Christ and his righteousness. And though you heed us not, yet, like that person mentioned in the Scripture, by reason of our importunity we shall hope to have our request finally granted. There is to be no schismatic action in the Congregational Church, no disloyalty to this Board, but a determination that as children of the common faith we will claim our part and our right in our ancestral home, and we will stand at the doors and looking in at the windows, imploring and beseeching, if need be, until our heads shall be gray, in order that the gospel may be preached to every creature, and that by no divisive vote or action, by no partisan position taken by this Board, we may be perverted from having our part in our inheritance. [Great applause.]

ADDRESS OF REV. C. O. BROWN, OF DUBUQUE, IA.

Mr. Moderator : It seems to me that there is just one sentence which ought to be said, and which has been overlooked. The resolution of 1871 has been many times quoted upon this platform, but it has been chiefly quoted by those who represent the New Departure. Attention, in all fairness and justice, needs to be called to the fact that all which is theological in this discussion has been projected by that side. The Home Secretary made his report purposely, as he told us this morning, such as to avoid anything which could bring the Board into the necessity of discussing theological questions. When the report of that committee on that paper came before us, the remarks made by a certain gentleman, who followed in the line of the Home Secretary, avoided all that could be called

theological until that side of the discussion came to be presented by its representative man, by the man representing what has come to be called "the New Departure," and, as President Bartlett has said, has brought the Board into a position where it cannot avoid the discussion. [Immense applause.] It is utterly impossible any longer for the friends of the Board to be silent.

Now, Mr. Chairman, I claim, sir, that the men who are responsible for projecting the theological features of this discussion are estopped from quoting the resolution of 1871. [Applause.] It is admitted that circumstances may arise, that emergencies may arise in the affairs of great bodies, when matters unforeseen before come up for settlement. Such an emergency we are in the midst of; and it ought to be said that they who are now chiefly quoting the resolution of 1871 are responsible for the necessity of disregarding it.

A prominent speaker — I believe the second before the last — was anxious to have us understand that a new departure is not in its nature divisive. All who so declared are radically in the wrong. They put themselves in the position of those who would have us leave them alone, and then of necessity there would be no division. I understand it very well, Mr. Moderator. Twenty-five years ago many of us in this audience were called upon to don uniforms of a certain color and to take our knapsacks and muskets and to deal with gentlemen who said they were not divisive. Why? Because they said, "We only want you to let us alone." [Applause.] We did n't let them alone, Mr. Moderator. [Applause.] We found it necessary that the heresy which would subvert the Constitution of the United States and perpetuate the great evil of human slavery should once and for all be put down. Therefore, by the hundred thousand, and to the tune of three hundred thousand more, we went south of the Ohio River to see to it that they were not let alone and that their heresy was overcome.

I would be the last to speak of any man's views as a heresy; but when views that many of us believe to be subversive of the time-honored principles of the fathers are proclaimed from the platform of the American Board with the assertion that they are non-essential, and yet with a force that gives us to understand that the men who proclaim them believe them to be very essential, it becomes necessary that we should vote upon the matter, and that the Congregational churches of the United States and the American Board should no longer be misunderstood. [Applause.]

ADDRESS OF THE REV. E. P. GOODWIN, D. D., OF CHICAGO.

(When the hearty applause with which Dr. Goodwin was received had subsided he spoke as follows : —)

Mr. Moderator : I have sought to get the consent of my conscience to remain silent in this discussion. I have felt deeply the gravity of our situation, and I have been afraid that it might not be felt by us as keenly here when we were engaged in such a debate, as it was felt by us, I am sure, a little while since when we were bowing our heads around the table of our common Lord. It seems to me that if there could rise before all our hearts the picture of that lifted cross, and if while we are thus expressing opinions which vary we were all seeking to know what might be the answer that he who hangs there, the Master, whose name we delight to bear, in whose service we delight to engage, might make, if we were to submit the question to him, we should reach a wise and blessed issue in this debate. I am sure it must be the desire of us all, however in the heat of the moment we may possibly be betrayed into any utterances that otherwise we might regret, that our hearts should respond to his, and that we may be led to such concessions as he would approve. And my fervent hope is, that, while there seems to be a thick cloud upon the sky and a storm brooding over the surface of the waters, there will somehow be perceived the coming of that blessed One, who will calm the troubled waters with his word, gladden all our hearts, and pilot us into the sure haven of peace.

I do not wonder that these brethren speak as they have spoken. They speak as men true to their consciences, and I honor them therefore. They undoubtedly express that which they think is wise in the administration of the affairs of this American Board. We differ as to the policy to be pursued, and differ widely. It is possible that the day has come, though I dislike to think it, when we are at the parting of the ways. It is not possible for some of us to accept what has been said here as to speculative thought and the underlying principles by which some of our friends are guided. If they are to insist on such views as conditions of fellowship, I should say frankly that in my judgment we have come to the point where our paths diverge. I do not wonder that my brother Dr. Ward of the "Independent," who has for years and years urged steadily, and with loyalty to his conscience, fellowship with the Universalist denomination, should feel, perhaps, that here is a question that ought to be lost sight of. (Rev. Dr. Ward, rising : "I deny that statement.") [Great applause and

some confusion.] I am happy, if that is a correction to be made, to accept it. I presume that in my reading of the "Independent," I may have confounded my brother with some of his contributors. [Laughter and cries of "Ah!"] I possibly may have been reading the "Congregationalist" and credited its opinions to the "Independent!" [Laughter.] But seriously I affirm again and again that in the columns of the "Independent," fellowship with the Universalists has been urged. Who urged it I cannot say. My brother denies his authorship; I accept it. Nor do I wonder that my brother, Dr. Abbott, holds this view. The opinions of seven or ten or any other number of Japanese missionaries may be in sympathy with this new method of managing missions. For I remember that my brother, Dr. Davis of Japan, stated in my hearing that he kept a whole theological class in the training-school of which he was the head for a full month after their graduation, that he might do the best he could to take out of their belief the mischief that had been done through the columns of the "Christian Union" and the "New York Independent." [Great applause.]

These brethren have put forth in their papers what they believe will be for the honor and glory of the Master, what will secure the largest and best results in the work done in his name. But I believe, and many others believe, that the results of such teaching are not for the glory of the Master, the missionaries on the fields themselves being judges. A man's belief as to the work he does does not determine its real quality. He may say what he thinks honestly is the seed of the Word, and he may pray over it earnestly as such, and it may nevertheless prove to be the essence of the teaching of the adversary. Instead of sowing only wheat, he may be sowing tares with the wheat, and when the harvest comes the tares will inevitably appear in the harvest. And this, I say frankly, is my conviction as to this new doctrine of probation after death. Reference has been made to certain resolutions adopted years ago at the meeting at Salem, excluding all theological questions from debate in this Board. I do not know what the occasion of that action was, nor what is its proper interpretation. But I cannot conceive it possible that this Board by any action taken in the past, or that may be taken in the future, has cut itself off, or will cut itself off [applause] by any playing upon the word "ecclesiastical," from the right to affirm whenever it may deem it wise the infallible authority of the Word of God. [Cries of "Hear! hear!"] Nor can this Board by any device of sophistry, or argument not sophistry, be hindered from the affirmation of

its belief in the necessity of teaching the vicarious atonement of Jesus Christ. And just as little can this Board, if I understand the spirit in which it was organized, and the principles upon which it stands, ever allow itself to be in the slightest degree hindered in instructing its missionaries, if in its judgment it shall seem necessary, that they are to teach what this Board has always held the Word of God requires to teach, that men are to be judged according to the deeds done in the body. [Applause.]

I am speaking simply for myself and my conscience. It is because I so believe that I shall vote that the missions of this Board are not to be conducted on the basis of an affirmation that we do not know as to what is to become of men beyond this present life, but on this basis instead : that by the authority of the Word of God we do unquestionably know, past all peradventure do know, that men passing beyond the limits of this life are to be judged by the light they had in the life that has passed here. [Applause.] And the responsibility is theirs for following the guidance of that light given according to this Word to all men, which though it had but a single ray in the thick night of heathenism, and shining never so dimly, would in the issue have led those who followed it inevitably to the cross of Jesus Christ. [Applause.]

Does any man question what would have been the issue of the hour, if, when this Board were originated, the theories that are now proposed here had been proposed there? Does any man question what would have been the answer of Adoniram Judson, or Samuel J. Mills, or Samuel Worcester, or Samuel Spring, to the doctrine of a probation after death? Does any man suppose, if it had been suggested at the organization of this Board that it was not of consequence that its missionaries should believe the heathen were actually lost, that they might hold if they did not teach that unless the heathen heard the gospel of salvation in this life that they must needs hear it in the life to come, that those men of God would ever have set foot upon heathen shores? I cannot conceive it. I do not believe this Board could have been originated with such a theory of probation woven into its platform.

I say therefore to these brethren, that, if they cannot heartily co-operate with us under the instructions given by these resolutions to the Prudential Committee, let them organize their own Board. [Shouts of approval.] Let them demonstrate that there is a larger harvest than can be won with what they deem the softer and milder aspects of the gospel. When they shall have demonstrated this, and

shall have shown in Japan, or China, or India, that men are brought to obey and to honor God and to accept Jesus Christ as Saviour and Lord as they were not under the old faith, we shall be ready, some of us at least, to give up our present conviction and adopt that better way. For myself I see no other method by which it is possible for this Board to vindicate itself to the closets, and the fireside, and the churches of its constituency, and to the hope of a thousand millions who have never yet heard the Word, except in the line of the testimony of these resolutions, a testimony that, as respects the purpose, the spirit, and the prayerfulness that underlie it, yokes — I sincerely believe — our hearts with the hearts of those who sought to exalt God and save men by organizing the American Board.

(At the close of Dr. Goodwin's address a great shout arose calling for President Hopkins and Dr. Clark. At length the latter responded.)

ADDRESS OF N. G. CLARK, D. D., SECRETARY OF THE AMERICAN BOARD.

Mr. President : I should rather say nothing here on this question. The matter has drifted little by little into a situation which I never have anticipated. My work is to look to the foreign fields with a view to development there ; and I have felt that in my place as Foreign Secretary, I represent the entire constituency of this Board, and that I was to know no school, no party, no particular portion of this great constituency. [Applause.] I have felt that the catholic spirit of this Board in the days that are past has known no party or any special phase of Christian doctrine among us ; but that we were above all that, and that men of varying views and schools could stand on this platform and work shoulder to shoulder, promoting the kingdom of God upon earth. [Applause.] Not the kingdom of God in the intermediate state, but the kingdom of God *now* and here upon earth. [Applause.]

Now, I think I have been as strong in my theological opinions as any man of what might be called the old school. My associates and I go shoulder to shoulder in theology. A question has come up in regard to Andover, and those opposed to Andover. So we of this American Board have been dragged into the conflict which means Andover, for and against. Now, with this conflict I have no sympathy. [Applause.] My work is to look after the kingdom of God, as I have said, upon earth. And the first thing we need is to get men and women into the field imbued with the spirit of Christ, and willing to make sacrifices to build up that kingdom. [Cries of "Good,

good, good !”] I have hoped that I never should be drawn into the public discussion of this matter. I did my utmost to prevent any discussion which we had in the committee room, from getting into the newspapers. I labored with brother Ward, and brother Abbott, and others to let us keep our discussions to ourselves. We were Christian brethren there working together. For the last two or three months I have kept still. I have prompted no editorials, I have written no articles ; but as God has given me grace, I have tried to do the work day after day of caring for the foreign field.

Now, I have been at variance with some of my brethren on certain points. I must say that. In the first place, a young lady from an Eastern college came before us with her heart full of earnest desire to go to Japan. She never had a doubt upon any of these questions. She accepted the truth as we all hold it in common, until the question was raised and the doubt put into her mind. Now, I would have sent that woman. I would send any man or woman who heartily accepts the great circle of truth that we hold in common, and who earnestly desires to go abroad. [Applause.] A little while ago we had six different denominations working together in Japan under our banner. They did not know it ; they only knew they were working for Christ, and all local differences were set aside in the one common interest of working shoulder to shoulder in the common work.

When Mr. Neesima went up to Andover and talked with the students about going to Japan, there was never a word of this New Theology. I was asked to go there. I talked to them of the great necessity, and endeavored to inspire their hearts with a desire to go. When the first one of a number of young men came to us, he was found on examination sound on all the leading doctrines ; on being questioned he admitted that there might be some possible reach of grace in the life to come ; — he held this as a thought. It was in the air, in our reviews, discussed in the newspapers. He did not hold it as a dogma, he did not hold it as anything to preach. He accepted the great doctrines which we all hold without a doubt. Yet, coming from Andover, the question was raised, and little by little he was led to defend his position. Now, I should like to have had that man put into my hands for work in Japan. [Applause.] I am more strongly interested in this business as Foreign Secretary than any of you can be. [Applause.] These men are under my care ; I am to look after them. If any of them do not turn out well, if they become cranks in any way, I am the first man to get them home. But when I see a young man earnestly devoted to this cause, his whole heart in it, who

after months of thought and prayer believes that the spirit of God has been leading him to the foreign field, I desire not to stand in his way — I cannot. [Applause.] Checking that young man, checked the whole tide of interest at Andover. I say I have no sympathy with Andover views, and the Andover professors know it. But I do stand between the fire on the one side and on the other, and I try to stand for the constituency of the Board and our common cause, and to know nothing else. So I could not believe our Committee would reject that young man. I believed they would take him, with his merits, his capacity, his consecration, and his expectation of working with his brethren out there. When he was refused I went home with sorrowing heart. It was a heavy blow to me.

In regard to the young man for India. He cherished some opinions different from what I did, but he was sound on the main issue; the one desire of his heart was to win men to Christ *now*, and build up the kingdom of God *now*, and I could not hold him back. [Applause.]

We have theologians on our Committee, there are theologians on this platform. The question of theology is an important one. You press that. I press the cause of Christ abroad; and any young men or women in the country who come to us, if you trust them with us after you get them appointed, the first thing we will do will be to make sure of their quality, and we will put them into the right place where they will do the right work.

Now, I have no objection to these resolutions being passed here, unless they mean to commit us to the exclusion of young men such as we have had coming before us. If they mean to exclude Mr. Hume and other men like him, men of saintly spirit, earnestly devoting themselves to this cause, then I must object to these resolutions. [Immense applause, prolonged and renewed.] I cannot help it, brethren, I cannot help it. When I see thousands and thousands of souls waiting for the bread of life, which Mr. Hume and men like him can break to them, and when I see young men asking to be allowed to carry them the gospel, which they will never have if these men do not go, what am I to do? How can I help feeling sad?

I would not send a man abroad to preach this New Theology, not a bit of it; I would not send a man abroad to preach anything but the gospel of Christ and that alone. I have no objection to this reaffirmation of great principles, and I accept the views set forth in these resolutions as mine; but I would like to have something added which should free us from the responsibility of having anything to do in

our Committee with merely theological questions. [Applause.] When a young man or a young woman comes to us accepting the creed of the local church where they live, and accepting the creed of the denomination to which they belong, whether Presbyterian, Methodist, or Congregationalist, I would have them received as candidates by the Committee, I would have their fitness to go abroad to be determined; and then when found fitted I would pass them over to a council made up of the churches, made up perhaps of a dozen or so contiguous churches that there might be no charge of packing the council, and let that council decide on the ordination of the man. If they decided favorably I should send them. Let our Committee do its work. Let the council do its work. Let the Committee most thoroughly and carefully judge of the fitness of the candidates for missionary service, putting the responsibility on the churches for their decision as to questions of theology. In that way, brethren, we will enlist these churches with us as they have not been before. Let a council of twenty churches, so related with each other that there is no chance of packing, decide in each case upon questions of theology. Then they are interested with us, and henceforth responsible with us for the man. If, by any means, we make a mistake and get a man that is not fit, which I don't think would be the case, it would be far better to make the mistake and get the man home, than have all this excitement and disturbance from Dan to Beersheba. [Applause.] Let us run some risks, if need be; let us honor our Congregational polity and enlist the prayers and sympathy of our churches with us, rather than to split our Board and sacrifice the great interests to theological speculation.

Vice-President E. W. BLATCHFORD, of Chicago. — At the request of some of the brethren I will make simply this statement, that when this resolution has been voted upon I have a resolution to present that some of us think may meet the point which has been made in regard to the methods of deciding on the fitness of missionary candidates in respect to doctrinal soundness. [Requests were made that the resolution should be read.]

Rev. H. A. STIMSON, D.D., of St. Louis, (Recording Secretary). I may be allowed to say that in explanation of what Mr. Blatchford has just said, that the resolution which he is prepared to present is especially to give the proper opportunity to the President of the Board to present fully his views. It is a resolution concerning the matter to which Secretary Clark has referred, — the matter of a council in its relations to the Prudential Committee and their work.

Mr. Blatchford has secured the permission of the business committee to introduce that resolution at the close of the business now before the Board. The President desires to speak to that resolution when it comes up properly, but the business now before the Board must first be transacted.

Dr. E. C. SMYTH: I move to lay the resolution now before us on the table until we hear President Hopkins. [Cries of "No! no!" "Let us vote!"]

Hon. SAMUEL MILLER, of New Haven:— Mr. President, before I vote on this resolution for changing the order of this Board, which it took in 1871, I want to inform you of the circumstances under which this order was taken. It was not a hasty resolution. I myself was on the same committee with Dr. Chapin, and I first formed the resolution. It was in accordance with the phrasing of Secretary Treat, and other secretaries, and they were clear and united in deciding that that was the doctrine of the Board.

One word more, sir, and I am done. I shall not vote for this resolution. I am not a believer in this second probation. I do not say that I have decided opinions upon it, but certainly I do not believe in it. But I have not the conscience to vote for the resolution. As for keeping Mr. Hume back from his field, I know the young man too well. I have known him from his youth. I cannot vote for this resolution. [Applause.]

MARK HOPKINS, D.D., President of the Board:— I presume to say that I have always felt that the resolution of 1871 was a wise resolution. I myself came here with the hope that there would be no theological discussion. If the circumstances had not been what they were, I should have exercised whatever authority I might have in precluding any such discussion. I think that the most of what has been said has not been in accordance with the constitution of this Board and the purpose of it. That is to say, I do not believe that it was intended originally that this Board should be a theatre of theological discussion. I do not think it is wise that it should be. Of course if the Board chooses to make it so they can do it, but I think it is unwise and undesirable, and that so far as the resolution now proposed is a theological one, which I do not myself understand it to be really, and is not intended to be as I understand, by Dr. Chapin, I should object to it. But as I understand, it is not that exactly, and therefore I should not object.

At the close of these remarks the moderator, Dr. Hopkins, took the vote as follows: Now, those in favor of this amendment say

Aye. Those opposed, No. I think the ayes have it. The ayes have it.

The question was then on the adoption of the resolution as amended.

Hon. PHILO PARSONS, of Detroit. — This heresy, if I may call it so, has not reached the West. I know of but three or four persons in the entire State of Michigan who are affected by it. We have two hundred and sixty Congregational churches in the State, growing churches, learning to give liberally. We are united and harmonious, and we do not want any sentiment introduced among us or interjected in any shape that is going to prevent the harmony that now exists. Therefore, Mr. Chairman, when the vote is taken, I wish it to be taken by ayes and nays, so that the churches throughout Michigan may look at the names and recognize the position that members hold on this subject.

Rev. JAMES B. GREGG, of Colorado Springs. — I would like to make the further request that the names of those voting be given with the vote. I should myself like to see the register of the names voting yea and nay on this question, for it means a great deal.

Rev. W. P. FISHER, of Brunswick, Maine. — I am glad to have this yea and nay vote called for; but I apprehend that some will feel that when their names are recorded as not agreeing with the resolution they will advertise themselves as in sympathy with the new doctrine. I want to say that there are three positions in this matter. One is the belief in one statement, another is the belief in a different statement, and a third is a belief that neither statement has any right on this floor, and that it is the business of the Board to attend to the work of missions. [Applause.] I hold in my hand a letter from the venerable Dr. Buckingham, a corporate member of this Board. I will not read it, because it has been recently printed in the "Boston Journal." It takes this ground, that it is not within the province of the Board to attend to these matters of theology. With this wisdom of this venerable man our other venerable wisdom on the stage agrees. The man whom we have known and trusted as the efficient head of this Society agrees with this wisdom. The missionaries of the American Board in China and Japan send to us their earnest protests, begging us not to turn aside from our work to discuss speculative questions. Now, I want to say this: that, when we are voting, it is not to be understood that we vote for one kind of theology or for another kind of theology, but that we vote to say it is the business of this Board to attend to its foreign missionary work,

and that all this discussion and all this attempt to fasten men down to little pieces of speculation and to minute statements concerning the things that are too fine for us to comprehend, — that all this is foreign to the work of the Board. It is clear outside of all that pertains to its work. It is outside of our globe altogether, and belongs in the moon.

THE PRESIDENT. — It seems to me utterly unwise for this Board to take this vote by ayes and nays under the circumstances in which we are placed; but if the Board chooses to do it, I have nothing to say. I will not vote either way, by aye or nay, here. I believe there are many men here who would not choose to do it and put themselves in positions in which they are liable to be misinterpreted. I think it exceedingly unwise to take the vote in that manner. But if the Board chooses to do it, very well; I will put the question.

The call for the yeas and nays was withdrawn, and the resolution, as amended, was passed by a *viva voce* vote.

VICE-PRESIDENT E. W. BLATCHFORD. — It is with great hesitation that at this juncture I present this resolution. I ask for it, brethren and fathers, your considerate judgment, with the hope that it may meet the wants of the hour. I move this as an accompaniment to the resolution which has been adopted.

The Board recommends to the Prudential Committee to consider in difficult cases, turning upon doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate.

I will not take up your time by making extended remarks upon this resolution. You will see that it makes no criticism upon the action of the Prudential Committee. It recommends to them, however, to consider in difficult cases, turning upon the doctrinal views of candidates for missionary service, the expediency of calling a council of the churches. If I apprehend this correctly, it is in the line of the remarks and the wishes of our honored senior Secretary. I will not take up your time further.

THE PRESIDENT: I have received a letter which has been referred to through my having shown it to two or three people, from the president of Yale University, President Dwight, and I desire that that letter may be read. That it might be brought before this meeting was one ground of my desire that I should have an opportunity to say a word to the Board.

The secretary, Dr. Stimson, then read the following extract from a letter of President Dwight: —

“This question itself is not a doctrinal, but rather an ecclesiastical one. It should be considered calmly as such. The doctrinal question may pass away in a little while, but the ecclesiastical question is one which pertains to our Congregational polity, and is, therefore, one of permanent interest and importance. The highest authority known to our Congregational system is that of Councils, so far as the matter of ministerial standing is concerned. As Congregationalists we believe — all of us I suppose — that our system is, in this regard, the best and safest one; though, in rare cases and under peculiar circumstances, some particular council may give an unwise decision, yet the system may be trusted as one which is adequate to all demands and all emergencies.

The question to be decided is, whether this system, which has proved itself sufficient for the necessities of our work at home, is not also sufficient for the foreign field, whether in the case of missionaries to heathen lands, another power, namely that of the delegated officers of the Board, is needed to determine the ministerial standing of candidates or their fitness, in the matter of beliefs, for missionary employment. It seems to me that this question is one which may be and should be considered seriously, calmly and deliberately, and that a decision may be reached which shall commend itself to all Congregationalists.

This ecclesiastical question, and the bearing of its settlement upon the cause of missions, is that which, so far as I am able to judge, is the point of importance to the minds of thinking men in our churches in Connecticut and this section of New England. In Yale College and its theological department, and in this region generally, there has been but little excitement on the doctrinal question alluded to, and the doctrine as put forth has not taken strong possession of men's minds. But all matters having relation to the Congregational system are of great consequence. I cannot but think that the Congregational way of settling this question is the wisest way, and that the provisions of our system of councils, with such arrangements of detail as may approve themselves, will meet the case most satisfactorily. Is not the intervention of another body, unknown to our polity and not immediately representative of the churches, a thing likely to be attended with danger sooner or later? Should not such danger be carefully avoided? I commend these questions to your careful and serious consideration.”

ADDRESS OF MARK HOPKINS, D. D., PRESIDENT OF THE BOARD.

It will be observed that President Dwight indicates a feeling of fear, that there may be certain evils resulting from a reference of this theological question to any other authority than that which is recognized by the Congregational polity. I think that there are

such evils, not only to be feared, but are now present in connection with the fact that this Board, through its Committee, does exercise ecclesiastical functions, or at least that the decision of theological questions is left with the Board as it is represented by this Committee. That fact does make the Board theological in a certain sense, and in a sense in which it seems to me to have already brought with it serious evils, aside from those which have been connected with the discussions in the Prudential Committee. One of these evils is these theological discussions which we are having to-day. It is a false position of the Board in the view of the public. The public do regard the Board as a theological body; and in coming here it was in all the papers that the great business of this Board was to have a theological discussion. Now, while I agree that the method which has been adopted by this Board in determining the theological fitness of its candidates has worked well, — and I honor the secretaries in having guarded as they have our missions from the entrance of incapable men, and that guardianship is to be maintained, — yet the method by which this Prudential Committee is made also a theological committee, while it did work well for a time while the conditions were favorable, has not worked so well since the conditions were changed. It seems to me that those conditions are changed, and that the method has fallen into a place somewhat like that in which the ship fell that carried the Apostle Paul. That ship got into a place where two seas met [laughter], and the only thing to be done with it was to run it aground. Now, it seems to me that the method — not the Committee but the method — has come into a place where two seas meet [laughter and applause], and it comes to be a serious question whether it can be continued wisely by the Board. The Board has been placed in that position in the view of the public. Now if the Board had originally adopted this policy, or one that is in accord with the resolution that has been read, not referring at all a theological question to the Committee, leaving them simply a prudential committee, there would have been no lisp of any difficulty whatever, and all this trouble would have been saved. That is one evil that has arisen; all this difficulty has come simply from the fact that the Prudential Committee have been a theological committee — the whole of it.

Another difficulty has arisen. Because the Board has been considered as a theological body, and a theatre for debating theological questions, and as having the oversight of theological questions, it has been understood, since the time of the meeting of the Board in Port-

land, that the two wings — if I may so express it — of the theological world there at the East, have been manœuvring on the one side and on the other — I don't say it is so, but it has been said to be so, and there have been whisperings in the air, and a great evil has arisen in consequence — to make the American Board a makeweight in theological discussions. The American Board ought never to know anything of them. It ought not to be in a position in which that could be possible. But it is done, and in connection with the action of the Prudential Committee there has been a great alienation of feeling in the churches of Boston towards the action of the Committee. An officer of one of those churches recently said to me that the churches of Boston would not stand it. Now all this comes from the fact that the decision of theological questions is in the hands of the Prudential Committee, and I agree perfectly with Secretary Clark, that if it were possible the decision of such points should be removed from that committee. [Applause.] I rather inferred, from what Dr. Alden said as to the entire unity between himself and Dr. Clark, knowing that Dr. Clark believed that that was the wisest way, that Dr. Alden also knew it and believed it. [Laughter and applause.] I was delighted to hear Dr. Alden say that he regarded the Congregational body as thoroughly orthodox, as orthodox as the Presbyterian body; and I could not help feeling, when he said that, that he ought to be entirely content and rejoice to refer all theological questions to such an orthodox body! [Applause.] I know that there were many things said in Dr. Alden's address that were very encouraging, but there were other things which were not said, — he was not called upon to say them, — namely, that there was any division in the Committee. Now, in connection with this theological question, there was a division in the Committee, and the chairman of the Committee, Mr. Hardy, I know was decidedly and strongly on the other side. There were two members of the Committee decidedly and strongly on the other side. Now we do not want divisions in the Committee. We know how excited men become in theological discussions [laughter], and we do not want anything of this kind in the Committee.

Now I should like to know if it is not in the scope and power of the Congregational body, of this Board, with the Prudential Committee and all its wisdom, to devise some method by which those questions can be taken out of the discussion and leave the Prudential Committee wholly a prudential committee, and not a theological committee. I am inclined to think that if the Congregational polity

which has been referred to in the letter of President Dwight is not adequate to the provisions of a fit ministry for the missions, if it is not adequate to secure such orthodoxy as is sufficient and proper in connection with missionaries, I am inclined to think that that polity ought not to be. I believe it is wholly able to secure all that is necessary. There may be modifications desirable, but I know that they can be made, and I trust that this question will not be settled until the question of some method of removing this theological question from the Committee and from the Board shall be thoroughly debated and thoroughly understood, and if possible settled. Possibly not in this meeting; I do not see that it can be; but I wish to have it come thoroughly before the Board and before all these people, so that the condition of the Board as a non-theological body shall stand before the country, and that it shall not be considered as a theatre for theological discussion. [Loud applause.]

Rev. ALONZO H. QUINT, D. D. :— Mr. President, I have the misfortune to be one of those who believe that the Prudential Committee was obliged to do whatever was done in the way of obedience to the will of the Board. They have no right to legislate, and if they had introduced any new doctrine, it would have been a violation of their position. I have also felt, however, that it would be desirable if there could be some way by which they could be relieved from determining some questions. I rise merely not to add anything to what the President has so eloquently said, but I do hope the resolution offered by Mr. Blatchford will be at once adopted unanimously in the spirit of harmony and concession. [Applause.]

Dr. CHAPIN: I wish to express my own satisfaction with that, as coming after the resolution which has just been adopted; and I hope that it will put the matter in such a way as to soften whatever decision we have come to, and help clear up the matter. All that the resolutions require is caution on the part of the Prudential Committee, precisely such as is involved here; and if we can relieve the Committee from a certain delicate responsibility, I think it is very desirable that we should do it.

Dr. WITHROW: It occurs to me to ask what advantage there will be in all the time we have spent, and in the resolutions we have adopted, if the present resolution is adopted. If I understand those resolutions that we labored so hard over and adopted, they were intended to give the Prudential Committee special instructions as to how they were to be guided on a certain point that was specifically stated, and that point concerned something that was pronounced divisive

and perverse. Now, those were pretty strong words. Now, if the Board is called upon to instruct its Committee to guard against any missionaries coming in with divisive and perverse doctrinal views, what is the use in spending all that time? Because now if we are to pass this resolution I understand it will be entirely competent for any candidate for the missionary field, living in New Haven, to call a council. [Cries of "No, no, no!"]

The resolution was again read.

Rev. GEORGE F. MAGOUN, President of Iowa College:—Let me call the attention of the Board to the historical fact that this very thing was done in the early years of the history of the Board. You will find it recorded in Anderson's memorial volume that such councils were called by the Prudential Committee for the ordination of missionaries, and that the plan was abandoned because it was not useful. Now we propose to do it again. I am concerned to know what this council is to do. Is it to take out of the hands of our ordinary ordaining councils the matter of ordaining Congregational ministers? It seems to be intended to take that business out of the hands of our polity and combine with it the functions which have been exercised by the Prudential Committee from time immemorial with respect to special qualifications or disqualifications of men for foreign work. In my judgment that kind of duplicate councils is utterly foreign to the Congregational polity. In my judgment, also, it will not work any better than the old plan of the Prudential Committee calling councils worked.

Rev. Mr. GREGG, of Colorado Springs:—I merely wish to make a single point. It has been repeatedly urged in this meeting that the theological qualifications for missionaries differ from the qualifications necessary to the home field. Dr. Alden believes that Dr. Griffis may be installed over the Shawmut Church in Boston, but not as I understand —

THE PRESIDENT (interrupting): No, sir; that will not do.

Mr. GREGG: I beg your pardon, sir. I retract the statement. The point, at any rate, has been repeatedly made here that theological qualifications for missionaries are different from those required for missionaries at home. Now, is it not legitimate to have two councils, one that shall decide upon a man's fitness for work at home, and another that shall pass upon his peculiar qualifications for work in mission fields?

Rev. WILLIAM KINCAID, of New York:—It seems to me, sir, that this resolution introduces a large question, and one which the Board

at present is not prepared to discuss or to decide intelligently. The discussion that has hitherto taken place in the newspapers, and in our ecclesiastical assemblages, with reference to matters now before the Board, has dealt almost entirely with that phase of the question which has been already decided by this resolution. The matter of calling a council to assist the Prudential Committee in determining the theological soundness of candidates, has not been discussed, and there is a great deal in it, more than the Board has time or strength now to consider, and intelligently determine. I would move you, sir, that this resolution be committed to a committee of six, of which the President shall be the chairman, to report at the meeting of the Board next year.

President CHAPIN: I think the remarks just made were made on a misapprehension of the resolution. I understand that this resolution does just about what the brother wants done. The matter is referred to the Prudential Committee now to consider the expediency of doing something of this kind; and I suppose that if they act according to that resolution, they will give us next year their judgment as to the expediency of this plan, and possibly define the method. I think this Prudential Committee is worth any dozen committees of six that can be named. The points involved are nice points, pertaining both to our ecclesiastical polity and to a great many delicate questions which come up with reference to our missionary work; and we now refer the matter to the Prudential Committee to consider and report what they will think best next year.

President MAGOUN: Why not then append to Mr. Blatchford's resolution another clause directing the Prudential Committee to report to us next year on the subject? It certainly is a proper and natural consequence of such a resolution as that, for we never appoint committees to do something that is difficult and critical without giving them instructions to report to us. As one member of the Board I should not object to the Prudential Committee trying a few experiments of this sort.

Rev. H. M. DEXTER, D. D. — It seems to me, sir, that this proposed council is somewhat new to Congregationalism. I know very well, as the brother stated, that there were such councils a great many years ago, but they were exceptional to our system. But we have an elastic system, and it is the glory of Congregationalism that it can adapt itself to new circumstances and do the Lord's work under constantly advancing aspects. It does not seem to me that it is an objection to this proposition that it does propose something which in

the line of councils is new to our system ; and if the Prudential Committee see their way clear to get light in that direction, why shouldn't they have the opportunity to get it, sir? [Applause.]

It was moved to add a clause to the resolution, instructing the Prudential Committee to report at the next meeting of the Board, and the resolution, so amended and reading as follows, was passed unanimously amid great applause : —

Resolved, The Board recommends to the Prudential Committee to consider in difficult cases, turning upon doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the Committee, to pass upon the theological soundness of the candidate, and the Committee is instructed to report on this matter to the Board at the next Annual Meeting.

The Board then adjourned for the evening session.

The committee on the nomination of officers reported as follows :

President, Mark Hopkins, D. D., LL. D.

Vice-President, Eliphalet W. Blatchford, Esq.

Prudential Committee, Augustus C. Thompson, D. D., Hon. Ezra Farnsworth, Esq., Hon. Joseph S. Ropes, Edwin B. Webb, D. D., Charles C. Burr, Esq., Eldridge Torrey, Esq., Albert H. Plumb, D. D., Hon. William P. Ellison, Rev. C. A. Dickinson, Rev. E. S. Atwood, D. D.

Corresponding Secretaries, Nathaniel G. Clark, D. D., Edmund K. Alden, D. D., Judson Smith, D. D.

Recording Secretary, Rev. Henry A. Stimson, D. D.

Treasurer, Langdon S. Ward, Esq.

Auditors, Hon. Avery Plumer, Hon. Arthur W. Tufts, James M. Gordon, Esq.

When the report had been read, Rev. J. L. Jenkins, D. D., of Pittsfield, Mass., from the Committee, spoke as follows :

It seems as if it was due to a portion of the Committee to state that they do not at all adopt the full report of the Committee which has been read. It has seemed very unfortunate to some of us that the action of the nominating committee should have taken place before

the result reached in the afternoon session. The majority of the Committee insisted upon the wisdom and expediency of having a Prudential Committee that should be perfectly agreed. We were told that there had been trouble enough during the past year because of difference, and that it was altogether necessary for the successful carrying on of the great work which the Board has in charge that the Committee should be perfectly agreed. The majority of the nominating Committee have selected for your suffrages gentlemen who are supposed to be perfectly agreed. The minority of the Committee, a very small minority, only two of us, supposed that it might be possible for a committee constituted of Christian gentlemen to have charge of this great interest who did not necessarily agree. It seemed to us that a committee might more naturally be led into wise ways where there was a measure of Christian difference. A majority have made the report which has been read in your hearing, a minority dissenting from the necessity of a committee constituted entirely of persons who agreed.

There was to me a special pain in the omission of the name of Mr. Alpheus Hardy. The letter of resignation of Mr. Hardy was read at the meeting of the nominating committee. But it did not seem to me to be a positive resignation. One is very reluctant to believe the reports flying about at such a meeting as this. If one had to believe all the things that have come to our ears during the last two or three days, the special doctrine that has been in discussion would seem easy of belief by comparison. But the report has come in many ways that if certain possible arrangements might be made, Mr. Hardy would be willing to maintain his place upon the Committee. [Applause.] I do not know whether there is any truth in the report; but I am sure of this: the taking of the name of Mr. Alpheus Hardy from the Prudential Committee of the American Board takes away a tower of strength from it. [Applause.] And if it be possible for the Board by a vote to elect Mr. Hardy, I trust, in view of the action of this afternoon, it will be done.

It was a personal pain to me that the majority of the Committee decided to drop the name of Professor Smyth. I do not know how far it will be of any interest to you if I say that I am one of the persons not accepting the Andover theory. I will say that as a theory it has not very much interest to me. I have from the first of these troubles been in accord with what I have supposed to be the judgment of such men as Secretary Clark, and the man in Berkshire County, to whom we all prostrate ourselves, President Hopkins.

[Applause.] And because I have been in sympathy with these men, and because I am in sympathy with them to-night, it is a great personal grief to me that the name of Professor Egbert C. Smyth has been dropped, and that he is not to be upon the Prudential Committee of the American Board. I have this further to say, that the dropping out of the name of Professor Smyth from the Prudential Committee of the American Board will be a great grief and a great sorrow to a large and intelligent body of Christians in New England. [Applause.]

I have been very much impressed on this my first visit into the interior, by the smallness of New England, by the smallness of Massachusetts. Massachusetts is a small State, and Berkshire County is a very small part of Massachusetts. But this American Board was born in Berkshire County. The first organized missionary society in this country was organized in Berkshire County. We live in a missionary county; and I but quote the words of Dr. Newman Smyth, when I say in this great audience that nothing that may be done here to-day, nothing that could have been done here to-day, would alienate us from this American Board. We love it; and we so love it that we wish it to maintain its hold upon the affections and upon the gifts of our people.

And now, fathers and friends, in view of the resolution that has been adopted this afternoon, is it asking a very great deal, if, in a conciliatory and Christian spirit, we reinstate the old Board of officers entirely? [Applause.] And let us go out from the difficulties that have arisen among us, and go hence before our churches and elsewhere, united in purpose and in work. [Applause.]

The officers nominated by the nominating committee were elected by ballot. The tellers announced that the full list of officers nominated received forty-eight votes out of seventy cast, and that twenty-two votes were "scattering."

Resolved, That this Board desires to express to the Hon. Alpheus Hardy, for twenty-nine years a member of the Prudential Committee, and for many years its honored chairman, hearty thanks for his long and faithful service.

Rev. Michael Burnham having stated that he was about to present a resolution of thanks to Hon. Alpheus Hardy, Rev. Dr. JENKINS said: Mr. Hardy has been a member of the Prudential Committee for twenty-nine years. I understand that he is willing to serve. His resignation is not unconditional. It seems to me that

the greatest courtesy that we can pay Mr. Hardy is to re-elect him. I move that the motion limiting the committee to ten be reconsidered.

This motion was carried, and it was voted that the number of the Prudential Committee be made eleven, and Mr. Hardy was unanimously re-elected by ballot.

The following resolution was offered by Rev. Michael Burnham and adopted unanimously : —

Resolved, That the Board desire to express to Hon. Alpheus Hardy, for twenty-nine years a member of the Prudential Committee, and for many years its honored chairman, their hearty thanks for his long and faithful services, and request that he will accept the reelection now given him, in the face of his communication asking to be relieved from further services.

The committee to which was referred the letter of Rev. T. T. Munger, D.D., and the accompanying printed statement of the action of the United Church of New Haven, Conn., in reference to Rev. Robert A. Hume, reported as follows : —

Your Committee recommend that the Prudential Committee at its very earliest convenience take up this case and seek to the utmost of its power an adjustment of these difficulties.

Your Committee cannot but believe that in the light of all the action of the Board on this auspicious occasion these unhappy difficulties will be reconciled, preserving the unity of this Board and the harmony and earnest coöperation of all its constituency.

This report was unanimously adopted, amid enthusiastic applause.

NEW HAVEN, CONN., *October.*

TO REV. MARK HOPKINS, D. D., *President of the A. B. C. F. M.*

REVEREND AND DEAR SIR : The enclosed letter from the United Church in New Haven, Conn., to the Prudential Committee, was received in Boston too late for its final meeting.

In view of the fact that the case of Mr. Hume, to which the letter refers, must be still longer “deferred,” and that our letter protests against *deferred* action as a wrong and injury to Mr. Hume, we beg through you to lay the letter before the Board itself, and trust that our right to make this appeal in behalf of our brother will not be withheld.

Very respectfully yours,

T. T. MUNGER,

Pastor of the United Church in New Haven.

At a meeting of the United Church in New Haven, duly called to

take action in regard to the vote of the Prudential Committee of the American Board of Commissioners for Foreign Missions, in reference to Rev. Robert A. Hume, and held in the lecture room of the United Church, September 28th, 1886, the following preamble and votes were adopted : —

In view of the recent vote of the Prudential Committee of the American Board of Commissioners for Foreign Missions to defer action with reference to the return of Rev. Robert A. Hume to his missionary field in India, it is

Voted, That we deeply regret this action of the Committee, as calculated to injure the general cause of foreign missions, as well as constituting what seems to us an act of injustice toward one of our number, who has consecrated his life to that cause, and is now delayed and held back in the middle of a course of Christian labor for which we deem him admirably qualified, and which has been already greatly blest by the favor of God in the salvation of men.

Voted, That the following letter be addressed to the Committee by this Church, to be signed in our behalf by the pastor and such deacons as are present.

Voted, That unless the Prudential Committee of the American Board of Commissioners for Foreign Missions notify this Church of their action during this month in favor of the speedy return of our brother to his work, the clerk of the Church print copies of these votes, and send one to each corporate member of the Board.

Attest: RICHARD E. RICE,
Clerk of United Church.

NEW HAVEN, CONN., September 28, 1886.

The United Church in New Haven to the Prudential Committee of the American Board of Commissioners for Foreign Missions : —

DEAR BRETHREN : We have received, with surprise and deep regret, the report of your official action with respect to the return of the Rev. Robert A. Hume to his missionary field in India.

Mr. Hume is a greatly beloved and honored member of this Church. He, with other members of his honored family, has long been ecclesiastically associated with us. We are therefore identified with his personal and professional interests ; we have watched his missionary career with profound satisfaction during these many years, and have been thankful for the grace of God manifest in him. We bear in mind that he was nurtured upon missionary soil, and that from the earliest moment of existence he was consecrated to the missionary work. We recall the heroic devotion of his father, and his almost martyr sacrifice to missionary zeal in the service of the American Board — a devotion and sacrifice which have deepened the worth

and hallowed the preciousness of that consecration. We recall the consecrating prayers and toils of his honored and beloved mother, who is still with us, and is now bowed with a new and greater sorrow as from the sense of a cruel wrong done her son. We recall the faithful and fruitful service Mr. Hume has rendered in the missionary field, the place he has won for himself in the confidence and affection of his colaborers, and their earnest and unanimous desire and request that he may be returned to them, the preëminence of his usefulness, the zeal and kindness of his heart, his practical wisdom, the excellence of his attainment for missionary service, his ardent devotion and his strong desire to continue his chosen work in the field to which he has been consecrated by the grace of God, and by the commission of the Christian Churches.

When Mr. Hume gave himself to this missionary work it was through this Church that he was officially set apart to that work. We are his sponsors, through whom he received ecclesiastical recognition and the right hand of fellowship from the churches. We recognize ourselves, therefore, as in a sort ecclesiastically responsible for him, and as identified with him in the question of his fitness to continue to represent the churches of our order in the missionary field.

Mr. Hume's standing as a Christian teacher has never been called in question by his Church, nor by any council of churches, and we question the moral right and equity of a procedure on the part of the Prudential Committee of the American Board, by which, without adequate examination, without a hearing, without a statement of reasons, and without reference of the case to a competent body of representatives of the churches in council, his fair name is tarnished and his ecclesiastical position is compromised and discredited in the eyes of the public.

We, therefore, hereby respectfully present our emphatic remonstrance against the action of the Prudential Committee in withholding consent to his immediate return to his field of labor. It seems to us a cruel wrong done our brother, thus in effect to pass unfavorable judgment upon him, without a hearing, and to leave him before the Christian Churches in the attitude of one who is reckoned unfit to be counted a Christian missionary. It seems to us also a wrong done the Christian Churches which have set him apart as a Christian missionary, and have secured him his ecclesiastical standing; and we do not hesitate to say that your action in this case appears to us to involve a usurpation of ecclesiastical prerogative, — a usurpation which imperils the integrity and purity of our Church order, and tends to paralyze the cause of missions, and to put in jeopardy the work and the standing of every missionary in the foreign field who does not yield assent to an unnecessary test of fitness for the missionary service.

With this remonstrance we fraternally and respectfully urge that you re-

consider your official action, and send the beloved brother once more to his home and the place of his appointed service.

T. T. MUNGER, *Pastor.*

SAMUEL G. THORN,	} <i>Deacons of the United Church.</i>
RICHARD E. RICE,	
WALTER B. LAW,	
S. H. BARNUM,	
ALBERT S. HOLT,	
WILLIAM J. WELD,	
R. J. MINER,	}

POSTSCRIPT.

SUBSEQUENTLY to the meeting at Des Moines, Mr. Alpheus Hardy, although reëlected a member of the Prudential Committee, decided that he could not resume his position, and accordingly addressed a letter to the president and corporate members of the American Board, stating his decision. That letter called out one from Dr. Mark Hopkins, President of the Board, which he gave to the public press. These letters are here printed.

MR. HARDY'S LETTER.

To the President and Corporate Members of the American Board of Commissioners of Foreign Missions :

BRETHREN : I fully appreciate the honor you have conferred upon me in declining to accept my resignation, and in reëlecting me upon the Prudential Committee.

I believe there has been during the past few years a divergence in the *practical* management of one part of the Board's work, which has, to some extent, brought the Board from its broad, catholic, "undenominational," and charitable position to be a partisan in questions that are not within its province, are local, in a measure personal and divisive. With such a policy I cannot agree, and believing it to be detrimental to the best interests of the Board, must decline to be a member of a body upholding it, viz. : the Prudential Committee.

I remain with respect, now and ever, your colaborer in the work to which every follower of Christ is commissioned.

ALPHEUS HARDY.

BOSTON, October 18, 1886.

DR. HOPKINS'S LETTER.

To the Editor of the "Boston Daily Advertiser" :—

A communication addressed to "The president and corporate members of the American Board" has been sent me by Mr. Hardy. In a letter accompanying it he says : "I see no way to reach the

corporate members but through the press, and you may select that channel." Accordingly I send the communication to you, with the request that you will give it a place in your paper. I also send a copy of that and of what follows to the "Christian Union," and to the "Congregationalist."

In connection with the above I ask space for some remarks respecting the present difficulties of the Board, fearing that many of its constituents may misplace and overestimate them. Those difficulties all arise from the fact that the theological fitness of the candidates for missionary service is determined by the Board through its Prudential Committee.

For a long time this has been successfully done, and the Board has secured, through its Committee acting thus, the three objects indispensable to its success. It has sent out suitable missionaries; has selected those missionaries in such a manner as to retain the confidence and full coöperation of its constituents; and has preserved in good degree harmony in the missions. Let these three things be done, and methods are relatively unimportant.

Of late, however, there has been dissatisfaction, perhaps deeper and more widespread than the Committee have been aware of. This has come from the attitude, or supposed attitude, of the Committee toward certain theological questions and theological seminaries; from its action in filling its own vacancies, done nominally, indeed, by the Board, but really, and almost necessarily, by the Committee; and especially, not from its standard of doctrine, but from its mode of dealing with individual candidates for missionary work. There has also been a serious division of opinion in the Committee itself.

Now, as was said above, this dissatisfaction with the Committee at each of these points, well founded or not, and this division in the Committee, was possible only from the fact that it has rested with the Home Secretary and the Committee to decide on the theological fitness of candidates for missionary work.

If the members of the Committee had been chosen, as but for this they would have been, with no regard to their theological bias, but solely with reference to their interest in missions; to their financial skill; to their ability to judge of men aside from their theological fitness, and to decide wisely the various, and often complicated, questions that come up in the management of missions, not a lisp of recent or present difficulties would have been heard. There would have been no division in the Committee, and no difference of opinion between the Foreign and Home Secretary.

The question then arises whether a different mode of deciding on theological fitness is not desirable and demanded. The present mode does not belong to the Board by charter, and is not a necessary incident to its work. It is not in harmony with the statement in the manual of the Committee, that "the Board is not an ecclesiastical body," nor with the resolution of 1871, that "neither the Board nor the Prudential Committee are in any wise a theological court to settle theological points of belief," and certainly it is not in harmony with the Congregational or any other ecclesiastical polity. It need not, therefore, be retained, if a substitute can be found.

It was suggested at Des Moines that such a substitute might be found in a council properly appointed and guarded. I believe it may be. There is now with many a distrust of councils. If they are packed I agree with them, but that need not be. Councils are liable to mistakes and so are prudential committees — nothing here is perfect. But I believe that when missionary candidates seek ordination, arrangements may be made for councils that will test them fairly, and give us as good a body of missionaries as can be had in any other way. If not, the Congregational polity is not fairly adequate to the prosecution of missionary work, and ought not to exist.

For myself, I should be content with a council of the vicinage; others may not be so content. Special arrangements, perhaps a representation from the Board, may be needed, and Dr. Dexter says that the system is flexible. Such a solution would relieve the Board from a permanent point of attack, and I commend it to the constituency of the Board for full discussion.

Meanwhile, it is to be hoped that the Committee will not share the tendency, very apparent in some quarters, to minimize the import of the unanimous vote of the Board at Des Moines, but will candidly and cordially give us their aid in solving this question.

In the above it is supposed that the applicant is a Congregationalist. If not, credentials from a presbytery or other evangelical body should be accepted. It is, indeed, to be presumed that no other course would now be tolerated, whatever former usage may have been.

These remarks I venture to make in connection with the very serious aspect of our difficulties presented by the declination of one who has been so munificent and conspicuous in missionary work, and who has so long acted as the honored chairman of the Prudential Committee. I venture to make them that our constituency may see

that the difficulties are not radical and need not be chronic. A single slight change in our mode of working might, and I trust would, restore essential harmony.

The missions are prosperous. They will be wisely cared for by the Committee, and it would be monstrous if the stream of our beneficence should dwindle and their efficiency be impaired by difficulties springing from a single point like this. Especially would it be monstrous if, as has been spoken of, there should be any division of a great denomination on such a point.

The charter of our Board is broad. Under it missionaries of different denominations have been sent out, and may be, as many of them as can work together in harmony. Except by accident, the Board is not denominational.

Its object is not to make Congregationalists, but Christians, and then leave its converts to frame such a polity as they may think best. In this it differs, as I suppose, from all other Boards in this country. For this we are thankful, and rejoice in the opportunity of doing something for the Master that shall not have that reference to self which is involved in building up *our* denomination.

Let us, then, enter upon the work with increased zeal, and at the end of the year, if God shall spare us, let us, as we have hitherto done, gather in force to hold up before the world that one grand idea, which has given its special interest to our meetings, — the ultimate and complete triumph of the Son of God. Yours,

MARK HOPKINS.

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